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Kowalski and Thompson win!



Karen Thompson and Sharon Kowalski, early '80s

After 8 years of legal battles, a Minnesota appeals court grants Thompson guardianship, recognizes their relationship as family

By Dawn Schmltz

ST. PAUL, Minn.—In the culmination of a historic eight-year battle, Karen Thompson was granted guardianship of her disabled lover, Sharon Kowalski, on Dec. 17. The Minnesota Court of Appeals ruling was hailed by lesbian and women's activists as a victory for the recognition of gay and lesbian families, as well as a tribute to Thompson's and Kowalski's fight to be together.

Thompson told *GCN* that her immediate reaction was not what she had expected, "My first response was a tremendous sadness.... I hurt as bad as I have ever hurt," she said, adding the fact that she and Kowalski had to wait so long for their partnership to be recognized had a price in Kowalski's physical condition. "I don't view this as a victory," she said. "This is what's right. This is what's just. This should have happened a long time ago."

Family redefined

On the legal front, Thompson called the decision an important step for lesbian and gay families, saying, "To define us as a family of affinity will certainly affect Minnesota case law and other states around the country." She added, however, that she and Kowalski "have paid too high a toll for that."

Other activists agreed that the decision is historic. "I think that it's a very important decision—not only because it's a very visceral sigh of relief for Karen and Sharon, but because it legitimizes lesbian families," said Rosemary Dempsey, the national vice president of the National Organization for Women. Dempsey and others also noted the conclusion reached by the three-judge panel that Kowalski and Thompson were "a family of affinity."

Ivy Young, director of the Families Project

for the National Gay and Lesbian Task Force (NGLTF), agreed that the decision is a sign that society is defining families not as people tied through blood or legal documents, "but as people who love each other and care for each other."

Thompson has been fighting for appropriate medical care and self-determination for her lover since Kowalski was severely brain damaged in a car accident in 1983. Kowalski's father, Donald Kowalski, was granted guardianship in 1985, at which time he moved Kowalski from a nursing home in Duluth to one in Hibbing, Minn., near his home. With court approval he then barred Thompson from visiting Kowalski.

Thompson filed several appeals, petitioning to gain proper medical care for Kowalski, and in January of 1989, Judge Robert

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Mass. youth advisory bill gutted

After three years of lobbying, state representatives remove "gay and lesbian" from a bill to help gay and lesbian teens

By Dawn Schmltz

BOSTON—The bill described by activists as the only legislation in the country to address the problem of gay and lesbian youth suicide was gutted by the state House of Representatives Dec. 13. Legislators "decimated" the bill by taking out the words "gay and lesbian," and making other changes, lobbyists charge.

"[Legislators] do not want to come out and say publicly that they are opposed to legislation addressing gay youth," said David LaFontaine, lobbyist for the Coalition for Lesbian and Gay Civil Rights. "What has happened is there have been insidious attacks on this bill."

LaFontaine said he believes either Rep. Thomas Finneran (D-Dorchester), chairperson of the Ways and Means Committee, or a member of his staff was behind the amendment stripping "gay and lesbian" from the bill. While it is unclear at exactly which point the bill was amended, one legislative aide suggested it may have happened while the Ways and Means Committee was in its final hearings—just as the bill was being sent out of committee. Activists believed the bill had emerged from committee without any amendments Dec. 10.

Finneran's office did not return telephone calls from *GCN*.

House bill 3238 was originally titled "The Gay and Lesbian Youth Services Bill" and would have set up an advisory board of eight volunteer experts to advise the Massachusetts Executive Office of Human Services (EOHS) on ways to improve the efficiency and effectiveness in delivery of services to gay and lesbian youth.

The bill specifically named combatting suicide among gay and lesbian teenagers as a goal of the advisory board. The board would have also made recommendations on countering violence and discrimination against gay and lesbian youths.

The amended version of the bill eliminates the words "gay and lesbian" from the bill, removes the anti-violence and anti-discrimination provisions and limits the term of the committee from no limit to one-and-one-half years, giving a termination date of July 1, 1993. Neither version of the bill requires government spending.

With only two days left in the legislative session as *GCN* went to press, activists were not optimistic that the original version of the bill would pass. House Speaker Charles Flaherty (D-Cambridge) was considered by activists to be the bill's only hope. While he supported the bill from the beginning, a member of his staff reached by *GCN* was noncommittal about Flaherty's desire to push the original version. LaFontaine confirmed Dec. 19 that the House Democratic leadership was not pushing the bill's original version.

Activists express outrage

Activists denounced the legislature's actions at a press conference Dec. 16. "You are showing us that you oppose the efforts to save gay youth," said Stacey Harris, a student at Curry College who said that after suffering "hostility and rejection" as a teenager due to her same-sex orientation, she escaped into rebellion and drugs.

In experiences with social workers and other providers, Harris said, "no one ever

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Quote of the Week

"I have not [identified myself as a bisexual woman], I think in part out of respect for the privacy of my family and friends who are also very private people. I don't mean to say that I don't have great respect for people who are out lesbians or out gays. I think it is an important strategy....What I don't like is the idea—with women I think it's particularly the case—that people try to categorize other people by their sexuality.—*New president of the National Organization for Women (NOW) Patricia Ireland, in an Advocate interview, talking about the fact that she has both a husband in Florida and a "romantic" female companion in Washington, D.C.*

Audre Lorde named NY poet

NEW YORK—In what the poet herself calls one of the "intense contradictions" of life in New York, Audre Lorde was honored Nov. 13 as the Official State Poet of New York. Lorde accepted the honor, bestowed by Gov. Mario Cuomo, on behalf of "all the poets of the oppressed, disenfranchised and silenced peoples within this state."

The fact that a Black lesbian was chosen for this award in a state "where a Black woman can be raped and sodomized and her white college student attackers be freed in court; a place where date-rape and street violence against lesbians and gay men is on the increase" is an inherent contradiction, Lorde told the *Washington Blade*. "We must find ways to use the best we have in ourselves and in our work to bridge these contradictions, to learn the lessons they teach," Lorde continued. "That is the job of the poet within each one of us."

—Dawn Schmitz

New Two Spirited group formed

SAN DIEGO—An organization established this year in San Diego is one of the few in the country made up of Two Spirited people (a Native term for gay men and lesbians), according to one of its founders, Tom Lidot. The group, Nations of the Four Directions, will serve as a support group for gay and lesbian Native Americans in the San Diego area and work to create visibility among the Native and non-Native communities, Lidot told *GCN* Dec. 18.

One of the group's goals is "to re-establish the pride and the role that Two Spirited people held" in Native culture, said Lidot, who is a member of the Tlingit nation. Lidot added that homophobia was brought to Native cultures by white Christian missionaries. "The history on the West Coast is that the Mission system did a number on the value system" in Native cultures, he said.

One member of Nations of the Four Directions is an anchor on a local gay and lesbian cable television news program, Lidot said, which adds visibility to the group. Other groups for gay and lesbian Native Americans are located in San Francisco, Seattle, Minneapolis and New York City.

—Dawn Schmitz

Cracker Barrel sues queer stockholders

LEBANON, Tenn.—Cracker Barrel Old Country Stores, Inc., filed a lawsuit against members of the gay and lesbian community Nov. 22, seeking damages for non-violent demonstrations protesting the company's anti-gay and -lesbian hiring practices. Cracker Barrel also filed an injunction barring members of Queer Nation who hold stock in the company from attending a stockholder's meeting in late November.

Cracker Barrel fired at least nine gay and lesbian workers for violation of a policy stating that homosexuality is inconsistent with the chain's values, according to the National Gay and Lesbian Task Force. The Southern chain of restaurants has been the subject of intense pressure from gay and lesbian activists; Queer Nation put a call out over the summer for its members to buy stock in Cracker Barrel in order to pressure the company to drop its discriminatory policy.

Lambda Legal Defense and Education Fund is representing the activists being sued by Cracker Barrel, which include Ivy Young, a staffer at NGLTF. According to a joint statement by Lambda and NGLTF, the activists may countersue for federal securities violations, claiming malicious prosecution and abuse of process.

The restraining order granted to Cracker Barrel by Wilson County Circuit Judge Bobby Capers forbade protesters from enter-

ing the stockholder's meeting. According to *Southern Voice*, a gay and lesbian paper, two members of Queer Nation who held stock in the company were allowed into the meeting, held at corporate headquarters, while others were prevented from entering.

—Dawn Schmitz

Patient confined for HIV

CHICAGO—An appendectomy patient who was confined to a hospital room for eight days, solely because he tested positive for HIV, filed a \$200,000 lawsuit against his doctor and the hospital Dec. 5.

"This is the first case of its kind in Illinois," said John Hammel of the Illinois American Civil Liberties Union (ACLU) AIDS and Civil Liberties Project. "It's designed to make it clear to hospitals and doctors that the law does not allow them to segregate or discriminate against HIV-infected patients without justification." Hammel added that "the ACLU has received many complaints from HIV-infected persons subjected to similar discrimination by health care providers."

The plaintiff filed his suit under the name John Doe to protect his identity and avoid further discrimination. He alleges that he was held captive in his room, denied access to other areas in the hospital generally open to patients and refused standard services, such as physical therapy. According to the suit, a sign was posted outside the door to Doe's room, proclaiming in large letters, "Hazardous/Contamination possible," or words to that effect. "I felt like a prisoner," said Doe, who recalled his hospital experience as "scary" and "shocking."

The suit filed in federal court against Dr. Dionisio Yorro and Victory Memorial Hospital in Waukegan, Ill., charges that the defendants violated Doe's right to patient confidentiality as well as the Federal Rehabilitation Act, which prohibits discrimination against people because of their HIV status or other "handicaps."

In a brief filed by the ACLU, Doe said he cannot afford the fees associated with filing the suit. Hammel told *GCN* that the case will be held up until the court rules on whether or not to waive such fees.

—Jacob Smith Yang

Lesbian judge sworn in

BOSTON—An openly-lesbian woman was sworn in as a Boston Municipal Court judge Dec. 17, one of four women appointments to the state's superior, district and municipal courts. Nominated to the bench by Gov. William Weld in November, Linda E. Giles, a private litigator, has done legal advocacy work in the gay and lesbian community.

Among Giles's accomplishments is work on the litigation committee for Gay and Lesbian Advocates and Defenders, a Boston-based public interest law firm.

Another judge appointed by Weld to the Chicopee District Court and sworn in Dec. 17 has been involved in feminist organizing in Western Massachusetts. Bertha Josephson, formerly an Assistant U.S. Attorney in Springfield, co-founded a battered women's shelter in Northampton.

There are only a handful of openly lesbian judges in the country, including Mary Morgan and Donna Hitchens in San Francisco.

—Dawn Schmitz

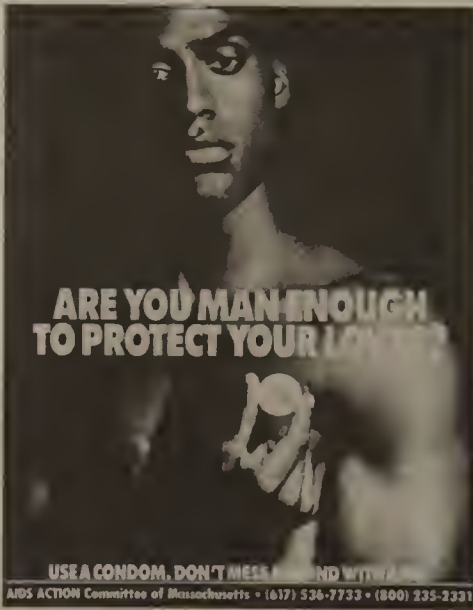
Boycott Coors

DENVER—Adolph Coors Co. is being sued for racial prejudice after it allegedly reneged on a promise to give business to a now-defunct Chicago company due to "racially motivated hostility" toward its former president and sole shareholder. The suit is being brought under the Civil Rights and Women's Equity and Employment Act of 1992 that was signed by Pres. George Bush in November, according to the *Chicago Sun-Times*.

According to the suit, Coors had encouraged Great American Tool and Manufacturing Co. to upgrade its capabilities, promising that it would be a key supplier to Coors. The Colorado-based brewing company had reportedly promised to patronize Black-owned businesses under a 1984 agreement called the National Incentive Covenant.

Coors was the focus of boycotts by the gay/lesbian and progressive communities in the 1970s and '80s for its anti-gay, anti-union and racist labor practices. The AFL-CIO called off the boycott in 1987 after Coors made some concessions, a move many activists questioned.

—Dawn Schmitz



New subway ads

BOSTON—New safe sex advertisements appearing in Boston subway trains will feature a young African American man asking, "Are you man enough to protect your lover?" and urging readers to "Use a condom. Don't mess around with AIDS." The ad campaign is part of a sustained effort by AIDS ACTION Committee of Massachusetts (AAC) to capitalize on the greater visibility granted to HIV transmission by the announcement by basketball star Magic Johnson that he is HIV positive.

The campaign, in which the man pictured displays an unwrapped condom, does not replace the state ad campaign on subways proclaiming, "use one." That campaign drew some community criticism for its vague cartoon drawing of a condom package. The AIDS ACTION ads are currently running in trains on the orange, red and blue lines of the subway, and will debut on green line trains in January.

"We felt it was absolutely critical to take advantage of this heightened awareness by reinforcing the message that safer sex can save lives," said Larry Kessler, director of AAC.

Kessler, who is a member of the National Commission on AIDS, called on the federal government to inform the public about safe sex, noting that "the federal government continues to reject any educational campaigns which mention or advocate the use of condoms."

"The Centers for Disease Control spends millions of dollars running television ads which tell people to get the facts about AIDS," Kessler continued, "But in those same 30 seconds, they could just give people the facts—don't have sex without using a condom and if you're an injection drug user, don't share your works."

—Dawn Schmitz

U.W. students get commission

SEATTLE, Wash.—The Gay, Lesbian and Bisexual Student Association at the University of Washington was made into an official campus commission this year, an honor that brings with it direct access to the student governing body and a \$10,000 annual budget, *The New York Times* reported Dec. 15.

The commission, which joins 15 other minority commissions at the university, will bring "gay programming, examples of gay culture and gay issues to the U.W. campus as a whole," according to Jeffrey Hagen, the commission's director.

—Dawn Schmitz

B-ball coach will allow dyke players

STATE COLLEGE, Penn.—Under pressure from protesters, a Penn State women's basketball coach, who was criticized last year for her anti-lesbian statements, announced Dec. 4 that she will abide by university regulations that prohibit discrimination on the basis of sexual orientation.

Rene Portland previously said she would not allow lesbians on her team. According to the *Chicago Sun-Times*, lesbians, gay men and their supporters targeted Portland at a protest held outside the school's administrative building Dec. 3. They charged that Portland had failed to publicly affirm that she would follow the anti-discrimination policy, which was amended to protect people from sexual orientation discrimination last May.

"I am very aware of the university policy," Portland said in response to the protest, adding that she planned to "abide by the rules."

—Jacob Smith Yang

Shopping in the 'free states'

PROVIDENCE—Frustrated after eight years of trying to get a gay rights bill passed, the Rhode Island Alliance for Lesbian and Gay Civil Rights called for gay and lesbian Rhode Islanders to take their consumer dollars and holiday shopping to "free states," where gay and lesbian civil rights laws have been passed. A contingent of approximately 50 gay and lesbian shoppers met at the Rhode Island State House and travelled to a mall in North Attleboro, Mass. to do their shopping Dec. 7.

"Sales tax paid that day will help the budget deficits of the 'free states' rather than Rhode Island," read an Alliance press release. "The event will publicize the fact that gay men and lesbians pay millions in tax dollars and spend millions more on consumer goods to support Rhode Island, but the state does not provide equal protection of gays and lesbians." According to Alliance member Julia Pell, receipts from the purchases of shoppers who travelled to Massachusetts totaled over \$26,000.

Rhode Island legislators narrowly defeated a gay rights bill last year. This year, versions of a bill to extend state anti-discrimination protection to gay men and lesbians are in both houses of the state legislature and have yet to be voted on in judiciary committees. Both proposals would amend an existing civil rights statute to prohibit discrimination based on sexual orientation in the areas of credit, employment, housing and public accommodation.

—Jacob Smith Yang

Female condom?

PARIS—A condom for women will be available in Switzerland and France next spring, according to a Dec. 4 announcement by a French commercial distributor. A similar "vaginal pouch," called "Reality," is currently being tested by its U.S. manufacturer on 1200 couples in clinical centers worldwide and has yet to receive approval from the Food and Drug Administration (FDA).

Both products consist of a polyurethane sheath that covers the sides of the vagina and acts as a barrier to the uterus. Louise Rice, educational manager at Boston's AIDS Action Committee, told *GCN* that the U.S. version has rigid ends that are placed behind the same pubic bone that holds tampons in place. A bigger outside piece rests against the labia.

"They are not that viable for lesbian safer sex because a condom would be easier to use on a dildo or hands and fingers," said Rice. "I don't think it covers enough of the outer vaginal area to protect oral sex either," she added. "Saran wrap would be more effective." Rice also reported that some users find the device unwieldy and difficult to keep in place.

Chartex, the British manufacturer of Femidom, claims that it will protect the wearer from sexually transmitted diseases, such as AIDS, as well as from unwanted pregnancy. The Wisconsin Pharmaceutical Company, the maker of Reality, claims that the probability of exposure to seminal fluid during heterosexual intercourse was three percent, compared to 11.6 percent when male condoms are used.

—Jacob Smith Yang

Military ousted from school

ROCHESTER, N.Y.—Military recruiters were banned from Rochester public secondary schools by the district school board Dec. 5 because of the Department of Defense's policy of excluding gay men and lesbians.

The school board voted 5-to-2, approving a resolution that prohibits recruiting by any organization that has "a stated policy which discriminates." Board members in favor of the resolution emphasized that it was not an anti-military decision. School counselors will still be able to disseminate information about the armed forces, including how to contact recruiters off campus.

"We realize this is just a little policy by a little school district and it isn't going to change the stance of the Department of Defense," board member Karen Grella told the *New York Times*, "but I think it sends a message that we don't support discrimination of any kind."

Local activist Mark Siwec, who lobbied for the resolution, said that students at the University of Rochester will use the school board's decision to force ROTC off campus.

—Jacob Smith Yang

Activists fight drug profiteering

Foscarnet, the second drug approved by the FDA for CMV retinitis, is also the most expensive AIDS drug ever

By Jacob Smilh Yang

WASHINGTON—AIDS activists continue to voice complaints concerning Foscarnet, the second drug approved by the Food and Drug Administration (FDA) for treatment of AIDS patients with cytomegalovirus (CMV) retinitis, an eye infection that can lead to blindness in people with impaired immune systems.

Among the present problems concerning Foscarnet, activists cite its exorbitant price and its side effects, which may particularly affect IV drug users and women.

Members of ACT UP chapters nationwide have taken up the fight to lower Foscarnet's price. In Washington, D.C., during a slide presentation at the government's AIDS Clinical Trial Group (ACTG) meetings Dec. 1-5, ACT UP members planted a slide charging that Foscarnet was not a drug for IV users, women or people of color.

"It is horrific that the projected price of a year's therapy with Foscarnet is \$30,000," Linda Meredith of ACT UP/NY told *GCN*. "Foscarnet's price and its side effects will allow only a small number of people to benefit from it."

Astra's 'vile history'

Foscarnet is manufactured by the Swedish Astra Pharmaceuticals—the largest drug manufacturer in Northern Europe—under the brand name Foscavir. Steven Skuce of ACT UP/Boston told *GCN* that "Astra's history of dealing with people with AIDS around the Foscarnet issues has been unusually vile, even for a pharmaceutical company." Only after a two-year battle with AIDS activists was Foscarnet made available to physicians whose patients suffer CMV retinitis and are unresponsive to the standard ganciclovir treatment. A significant number of AIDS patients are unable to tolerate ganciclovir treatments because of adverse effects it can have on production of critical blood cells.

Prior to expanded access, it was only available to individuals who fit rigid criteria for clinical trials and were in geographical proximity to trial sites. Many people suffering from CMV retinitis had to choose between going blind or further compromising their immune system through ganciclovir use. According to Skuce, in the year's time between expanded access and FDA approval, over 1400 people received Foscarnet that otherwise wouldn't have.

'Most expensive AIDS drug'

Derek Link of New York's AIDS Treatment Guerillas told *GCN* that the key issue around Foscarnet is its cost. "At a price of \$58 a day or \$21,000 a year, it is the most expensive AIDS drug ever," said Link. "At these prices, the Medicaid and Medicare programs, which most people with CMV retinitis are on, would collapse. Even people with private insurance, [most of whom] would receive an 80 percent discount [with insurance copayment], would still pay \$4,000."

In response to complaints about Foscarnet's prohibitive price, Astra has set up the "Fair program," by which people who do not have insurance will receive the drug for a year free of charge.

"The so-called 'Fair program' skirts the issue of who has to pay Astra's outrageous prices," said ACT UP's Meredith. "They can offer this program because of the profits they

will get from individuals and insurance companies who pay the full amount."

Link pointed out that the Fair program is restricted to people with CMV retinitis who are uninsured and not on Medicare or Medicaid. "Not very many people reach the point where they are suffering from CMV retinitis and haven't spun down onto Medicaid," said Link. "It is Astra's meager attempt at trying to disguise the fact that they plan to milk this drug for all the money they can."

According to the *Bay Area Reporter*, production cost considerations indicate that Foscarnet is overpriced. "Ganciclovir sells for less than half the price of Foscarnet, [which]...unlike ganciclovir, is an extremely simple molecule, containing only ten atoms.... Foscarnet should be substantially cheaper to produce."

"Given their atrocious history," said Skuce, "the prices Astra is demanding adds insult to injury for people with AIDS."

Link views the price as especially unreasonable, given the millions of dollars activists saved Astra by speeding up the FDA approval process. "Astra says that it cost them \$100 million to develop Foscarnet, which I think is an overestimate, but still low by comparison to the cost of developing other drugs," said Link. "Now they turn around and make it the most expensive AIDS drug in the world."

Women and IV drug users excluded

Some AIDS activists are also concerned about the fact that clinical trials of Foscarnet excluded IV drug users and women, two groups that have been consistently ignored in treatment development.

"By continuing to investigate treatments for white males without other health issues, NIAID [National Institute for Allergies and Infectious Diseases—the branch of the National Institutes of Health that runs AIDS clinical trials] is ignoring many people who are sick and dying from AIDS," said Meredith.

She points out that Foscarnet was approved for treatment for people with AIDS, despite the possibility that the drug could cause kidney damage. Meredith said that this is particularly a concern for IV drug users who often have renal disorders.

"Foscarnet was approved by the FDA after fewer tests on fewer people than most other drugs, because we pushed for it," said Skuce. "It's a double-edged sword; of course we must do tests on a representative population, but getting the drug available to people with AIDS is always the first priority."

According to Link, the FDA has required eight or nine "phase four" (post-approval) studies to explore some of the interactions and toxicities of the drug, especially where ddI and ddC are concerned.

Meredith said that she believes profiteering by pharmaceutical companies is the basis of the continuing problems in getting treatments for people with AIDS, especially women, people of color and IV drug users, who often do not have the resources to pay high drug prices. "Rather than trying to test other treatments that may be equally efficacious, they always put their efforts into those they can charge the most for," she said.

—filed from Boston



Joe Steffan

Military discrimination upheld

U.S. judge rules against Steffan, maintains Navy's anti-gay policy, citing AIDS risk by "homos"

By Jacob Smilh Yang

WASHINGTON—In a ruling that outraged gay/lesbian rights and AIDS activists, a U.S. District Court upheld the Navy's anti-gay policy in the case of former Naval Academy midshipman Joe Steffan, Dec. 9.

U.S. District Judge Oliver Gasch, who was criticized last spring for referring to Steffan and other gay men and lesbians as "homos" during the trial, further mortified observers by citing AIDS transmission as a "rational" reason for excluding gay men and lesbians from the military. According to the *Washington Post*, Gasch cited federal government statistics at the Centers for Disease Control (CDC) that say gay men make up almost 60 percent of all reported AIDS cases.

"The surprise in this ruling is not Judge Gasch's prejudice," said Urvashi Vaid, executive director of the National Gay and Lesbian Task Force (NGLTF). "The shock here is the use of AIDS as a rationale to justify the military's anti-gay exclusion. Even the Pentagon has never made this argument," she added.

The New York-based Lambda Legal Defense and Education Fund, which is representing Steffan, has already filed a notice to appeal the U.S. District decision to the Washington, D.C., Circuit Court.

Strong case against DOD policy

In May 1987, six weeks before Steffan was to graduate, an investigation of his sexual orientation was launched by naval academy officials, allegedly based on reports by a fellow classmate in whom Steffan had confided. Steffan voluntarily informed academy officials that he was gay. Days later, the top-ranked midshipman was informed that the academy would not allow him to graduate. He subsequently resigned. In 1988, Steffan withdrew his resignation and filed a lawsuit alleging that the academy's anti-gay discrimination had violated the equal protection clause of the Fifth Amendment. He has sought award of his diploma and reinstatement into the Navy.

Activists working on the national level to end the DOD anti-gay policy view Steffan's case as strong because of his "stellar academic performance" and the fact that he volunteered information about his sexual orientation, rather than having it surface as the result of an investigation. His is the only challenge to the Department of Defense (DoD) anti-gay ban by a former military academy student; most others have involved the Reserve Officer Training Corps (ROTC) on college campuses.

According to Lambda's Legal Director Paula Eitlebrick, all court challenges to the

DOD anti-gay policy are significant. "One way the policy could be lifted is to get a federal court to rule that it is unconstitutional," Eitlebrick told *GCN*. "We are trying to build a consensus against this policy in courts across the country."

Steffan's case garnered national media attention last spring, when Gasch referred to Steffan and other gay people as "homos" three times during a hearing. Steffan's attorneys tried to get Gasch removed from the case, arguing that his use of offensive language indicated he was biased against gay men and lesbians. Gasch rejected the bias charges and an appellate court ruled in his favor, allowing him to remain on the case.

AIDS used to exclude

In his ruling, Gasch argued that Congress is empowered to do whatever is necessary to protect "the health and welfare" of its armies. "The power to protect the armed forces from venereal disease is ample to sustain the power to protect them from what is now known to be a fatal and incurable virus," Gasch wrote. He emphasized that the discriminatory policy is aimed in part "at preventing those who are at the greatest risk of dying from serving in the Navy and other armed services."

"The judge's AIDS rationale is an absolute outrage," said Lambda's Eitlebrick. "The military has never made such an argument and it is completely homophobic because it presumes that gay men are automatically at a higher risk of contracting AIDS. It is also dangerous public health policy," she added, "because it presumes that heterosexuals are somehow not at risk."

Openly gay U.S. Rep. Barney Frank (D-Mass.) also decried the U.S. District Court ruling against Steffan, saying that Gasch had engaged "in an extraordinary act of legal gymnastics to bring in an unrelated issue in justification of this policy." He called on the Justice Department to re-examine its "obligation to work for justice and cease defending the rights of bigots."

"I urge gay men and lesbians not to be disheartened by this incompetent, bigoted opinion," said Frank. "Those of us who understand how flawed this policy is will continue our fight, and I believe that, in less biased forums, we are likely to do better."

Steffan, currently in the midst of law school exams in Connecticut, told *GCN* he was too busy to comment on the decision at this time.

According to the *Washington Post*, more than 13,000 people have been discharged from the armed services since 1982 under the anti-gay military ban. —filed from Boston

It's not over yet,

but we are more than half way to our goal. With community support we will reach it!

167 people have contributed since we first put our appeal in the paper, telling us that *GCN* is too important to let die.

Please, readers, keep your donations coming!

If every paid subscriber sent \$15 today, we could make it! Not everyone can afford this, but please consider a gift if you possibly can.

It's the only way to save our paper!

In conservative times such as these, we cannot afford to lose our voices for change!

See page 8

GCN JOBS

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Available immediately. Responsible for financial management using computerized accounting system, for accounts payable and receivable, staff payroll and generating regular financial reports. Perform general office management tasks. Develop and maintain bookstore sales and bookstore accounts. Negotiate and maintain longterm exchange advertisement contracts. Act as one of two staff liaisons to the Board of Directors. This position will work closely with the development coordinator on long-range financial planning and developing annual budgets.

Qualifications: Strong administrative and financial skills and experience. Experience with non-profit management or bookkeeping preferred. Strong interpersonal and group meeting skills.

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GCN Positions All GCN positions require commitments to lesbian gay liberation, feminism, anti-racism, an awareness of class issues, and collective decision-making.

Salary/Benefits All positions pay \$230/week and include health life insurance through Harvard Community Health Plan, dental allowance, sick leave, and four weeks paid vacation. GCN offers staff members responsibility for their own jobs, with flexibility and ample room for innovation.

Please send resume and cover letter to: GCN Job Search Committee, 62 Berkeley St., Boston, MA 02116.

Still more on Michigan

Dear GCN:

In their attempted defense of the Michigan Womyn's Music Festival's "womyn-born-womyn" only policy (GCN, Nov. 17-23, 1991), festival producers Lisa Vogel and Barbara Price engage in blatantly deliberate evasion and obfuscation, choosing to simply ignore all considerations regarding the fairness of this policy, raised in numerous letters to GCN, and instead adopt a position of "fairness be damned!" In doing so, they have essentially chosen to respond to the concerns of a very small, but very prejudiced and intolerant minority within the lesbian community instead of demonstrating a genuine commitment to the ideals of inclusivity and pluralism which they so glowingly pay lip service to.

However, this stance is not at all surprising, considering that none of the so-called "justifications" of this elitist policy are capable of withstanding sustained scrutiny, as they so very well know. Likewise, it is consistent with the manner typically adopted by advocates of discrimination against transsexuals; that is, to simply not address any of the substantive issues involved, and instead attempt to sweep the matter under the rug. The plain truth of the matter is that those women who espouse the pro-discrimination position simply do not want open and honest debate about the issue, because they know that to any open and fair minded individual their exclusionary policy is so obviously inconsistent with the ideals that they claim to represent.

So they have instead adopted a tactic of simply not responding to the issues raised, then relying on the apathy of the lesbian community regarding this issue, as well as its being able to tolerate "just a little bit" of injustice as long as it doesn't affect them personally, and counting on any such controversy regarding such discrimination to die down and be forgotten.

Ms. Vogel and Ms. Price are speaking out of both sides of their mouths when they claim to respect the rights of individuals to define themselves as they wish, and then deny that

right in actual practice. Furthermore, they are setting up a "straw man" (person?) by making this the focus of the debate anyway. This was not among the issues raised in the numerous letters protesting this policy; the issues raised were all concerned with the fairness of the policy itself. Ms. Vogel and Ms. Price are simply responding to a non-issue, and then claiming that by doing so that they have responded to all of the other issues that were raised.

Likewise, simply dismissing post-operative male-to-female transsexuals as "men," and making an artificial distinction between "women" and "womyn" neither justifies their policy, nor eliminates any of the substantive issues involved. Nor does the clear explication of this policy in festival literature justify its existence any more than clearly designating water fountains, rest rooms, etc. as "whites only" and "colored only" ever justified the existence of institutionalized racial segregation.

Sincerely,
Davina Anne Gabriel
Kansas City, Mo

The right to be sexual

Dear GCN:

I would like to respond to "Gay male incest survivors, safer sex and AIDS," by Liz Galst. While I thought the illustration was strong and most of the article informative, I must speak up about the paragraph partaking in sexualism, as well as another bout of ageism.

An objective discussion or presentation was missed on the subject you brought up on man/boy love, an ever-present flaw in cowardly mainstream papers. I think it interesting to compare with GCN, starting in 1980, where so many writers stood up for the issue.

And Liz somehow twisted ageism to include as its agents anyone who "asserts that children can be adults' peers." First, is she speaking of all people up to age 18 as "children?" Second, ageism means any dogma about a person's chronological (or artificial) age, just as "sexism" means any dogma based on a person's sex. How can anyone who seeks the repeal of age bias be construed as "ageist?" If this is ageist then I take it it's "sexist" for one to seek the repeal of sex bias also?

I think people become or can be equal (or be as peers) based not on the construction of ages but because of their mutual interest in each other. To deny a consensual sexuality based on ageist generalizations is to become a term I call "sexualist."

Finally, Liz interperets Will's "particularly difficult time" as being direct residue of the "abuse" (a word not quoted but sneaked in) he suffered from his uncle. But Liz failed to ponder all of society's heavy weights of its sexualist interests. How can it be expected for any one person to remain firm on an experience when every public opinion and conforming "science" bellows of its negativity on all sides? Liz partakes in that advantage, I think, and does no service to any honest reporting.

Chuck Dodson
Somerville, Mass.

We have to be careful

Dear GCN:

We have to be careful about the application of our political principles. A decision must be determined by its net result, not a rule that's given us strength in other situations.

Don't let's make the same mistakes the communists have made with Marx: an obsession with ideological purity. The movement cannot afford the luxury of being politically correct in every instance.

There are few issues more important than our public image. But we often neglect it for the sake of a political principle (like separatism, for example) and weaken our overall position vis-as-vis the larger society.

Separatists maintain that individually addressing groups within the gay community strengthens them and strengthens the community as a whole. It goes without saying that when subgroups (such as males or females or bisexuals) are best served by separate identification, we need to meet this need. But the application of the principle is limited.

The phrase "gay and lesbian" in the names of our organizations has apparently completed its evolution to "gay, lesbian and bisexual." The next step, no doubt, will be to adopt the French construction and label ourselves, collectively, "gay, lesbian, bisexual and bisexuelles," to differentiate between males

and females attracted to both sexes.

Overparticularizing our labels hurts our image. Presenting ourselves as a coalition of three subgroups suggests to the standard All-American bigot a kabal of "special-interest groups" (as conservatives call us). It presents three "ugly" words to be assimilated, instead of one—three "fringe" groups to be accommodated.

It also makes us look like flakes—no one else is so concerned with such specification, and the bigots don't understand why we are.

It's the result of what we do that's important, not the principle. Presenting the public with the noun phrase "gay, lesbian and bisexual" doesn't serve any of us. Let's return to the use of "gay" as an inclusive term.

The inclusion of disparate sub-groups into a powerful gay coalition is important: the fragmenting of the oppressed is an ancient strategy of the oppressors. But this inclusion principle, too, has its limitations.

It defies understanding that the North American Man-Boy Love Association (the facetious name itself indicates its level of integrity) continues to be included in our Pride Parades, our most visible manifestation. Including NAMBLA in our community is one thing (and, in the interests of focus, I'll refrain from saying what I think of it). Associating it with Pride is beyond the realm of reason (not to mention decency).

The inclusion of NAMBLA reinforces the worst—and the most false—of the gay stereotypes. Our obvious goal is to overcome the hateful, superstitious images of gays as pederasts. NAMBLA (and the Pride Committee) could hardly be more counter-productive in this regard.

How many gay people are repulsed by NAMBLA and repelled from the community? Deference to a few could never compensate for the loss of these many. After all, we're talking about a group that the overwhelming bulk of us find morally repugnant.

The Pride Committee's decision stems from a principle misapplied; it would be hard pressed to find one of us in ten who support it. We want NAMBLA out!

Because it's the result of what we do that's important, not the principle.

Steven Capra
Boston, Mass.

Jailhouse lawyer

Dear GCN:

I can only thank you for your great newspaper. It is just great.

I've been studying for the law for some time on my own. What I need is more schooling and what I have found out is, it is very hard to find anyone who really cares once you are behind bars. I've tried everything I could think of to try and get some help. I've been helping many inmates with their legal cases and I really enjoy helping others. By getting a correspondence that would give me the proper direction, I could do a much better job.

I really don't have the texts to work with, law books, typewriter and supplies, etc. I just love this field and want to work for the opportunity to become a paralegal research aide—this is a very good field and to me it is a positive step towards bettering myself and staying out of trouble. I do not have family or friends period—no I'm not looking for someone to feel sorry for me, it's just that I'm alone and I need help.

I am called a "jailhouse lawyer" and (proud to be)—but the institution I was at thought differently. They accused me of practicing the law without a license.

They came into my cell and confiscated all my legal material: books, typewriter and all of my personal belongings to use as evidence to prove that other inmates were paying me for my services. Yes, some inmates' did give me minor gifts and canteen because they appreciated what I was trying to do for them.

Now I'm here, and have nothing at all period, I'm ashamed to say—but it happened. I wrote an article in response to the one they wrote about me in the local paper. But as usual they didn't want the truth or the facts. As I said, this won't stop me—I must go on no matter what. So again I find myself reaching out with everything I got so I can continue to help the many who need and ask for my assistance.

I wrote to many other gay groups for help and it was just a waste of time—no answer at all. Now I have no money, no work, no way to get stamps, etc. I had to borrow this just in hope that you or your readers would be so kind to help. I can only thank you for now, but I know as time goes on and I get back on my feet the appreciation will be more than ten fold.

Gary Malkmus

Gay Community News

Gay Community News is produced by a collective dedicated to providing coverage of events and news in the interest of gay and lesbian liberation. The collective consists of a paid staff of ten, a general membership of volunteers, and a board of directors elected by the membership.

Opinions reflected in "editorials" represent the views of the paid staff collective. Signed letters and columns represent the views and opinions of the authors only. We encourage all readers to send us comments, criticism, and information, and to volunteer and become members.

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Zap Buchanan

Dear *GCN*:

With right-wing political columnist Patrick J. Buchanan's announcement to run against Pres. Bush for the 1992 Republican Presidential nomination, it's time for Irish-American gays, lesbians and Jews to confront him for his published and spoken homophobia, anti-semitism and racism. Mr. Buchanan has characterized gay and lesbian people as having declared war on Mother nature; has advocated statehood for Canada's Atlantic coastal provinces, if Quebec secedes from Canada, because it would bring more white people into the U.S.; and has claimed the Holocaust was a scam, because diesel engines couldn't possible produce carbon monoxide to kill anybody.

The best time to confront him is after the New Hampshire Primary, in Manhattan, Tuesday, March 17, 1992, during the NYC St. Patrick's Day Parade. If you don't recall, it was Mr. Buchanan who publicly denounced New York Mayor David Dinkins for pressuring the inclusion of an openly gay and lesbian Irish-American contingent, in the 1991 parade. As a Republican presidential candidate and a Catholic Irish-American, Mr. Buchanan will probably want to suck up to the NYC Irish-American community.

Patrick J. Buchanan is everything John F. Kennedy was falsely accused of, during the 1960 Presidential campaign; a mouthpiece and a schlepp for the Roman Catholic Church. The only substantive difference between Buchanan and fellow Republican Presidential candidate David Duke is a hood and a sheet. Otherwise, both are ideological soul mates.

The time to confront Buchanan is Tuesday, March 17, 1992, at the NYC St. Patrick's Day Parade. That's the time to *act up*!

Sincerely yours,
Steven L. Kendall
Seattle, Wash.

Buy up Cracker Barrel

Dear *GCN*:

Early this year Cracker Barrel restaurant chain issued a memo stating the company would not employ people "whose sexual preferences fail to demonstrate normal heterosexual values." It is reported the company has fired at least 17 people on the basis of their sexual orientation since that memo.

To Queer Nation's credit they have been in the vanguard to trying to right this injustice and insult to our community. They have organized and led "actions" at Cracker Barrel restaurant, formed picket lines, experienced arrest, taunts and threats of physical violence. Through Queer Nation's efforts other organizations, including religious bodies and trade unions, have expressed support.

It is time for individual lesbians and gays across the United States to help in this action to stop employment discrimination based on sexual orientation. It is time for each of us to purchase a (one) share of Cracker Barrel, Inc. stock. It is the goal of this writer to have thousands, hundreds of thousands single share owners of Cracker Barrel stock. This will create some serious problems for the company. It is required to have certain mailings an at present they have a three cent a year dividend, paid quarterly.

This action, on a nationwide basis, will have an impact on the business and political leadership of our country. It is a strong message that gays and lesbians are not going to tolerate continued discrimination based on sexual/affectational orientations.

The "Buy One" campaign can be a remarkable empowerment of our community. It can be a vivid example of our presence and power. (It should be noted the "Buy One" campaign can have the effect of raising the cost of a share of stock but this will be offset by the popular perception of the company being bought up by lesbians and gays.)

Every gay and lesbian person needs to contact their stockbroker at the earliest movement and buy one share of Cracker Barrel Restaurants, Inc. and ask to have the stock certificate sent to them. With some brokerage firms there may be some resistance on the part of the stockbrokers because of the paperwork. Also the charge for processing the paperwork may vary. For instance this writer's broker, with a nationwide firm, tells me a flat charge of 10% of the cost the of the share on the day of transaction is made. Other companies may charge more. If a person has on account it is as easy as a phone call, or if one has a friend who has an account they can purchase a share for

By Rachel Telushkin

I live in a small, rural town in western Mass. Many nights when I'm driving home late at night, there are few other cars traveling on these quiet dirt roads. So, when I see a car in front of me with a pink triangle on the bumper, I feel a thrill to know there is a lesbian/gay/bisexual person in front of me.

But after the happiness of recognition, I feel other emotions. I reconsider, for the hundredth time, putting a pink triangle on my car. It is not homophobia that stops me. It is the history of the pink triangle. Supposedly, those of us in the lesbian/gay/bisexual community have "reclaimed" this Nazi symbol. Supposedly, it is worn to honor gay people who were murdered during the Nazi Holocaust. The pink triangle now appears on earrings, T-shirts, sun catchers, belts, pins, posters, etc. Recently, lesbians have reclaimed the black triangle as a symbol of lesbians, prostitutes, and other women who were also murdered.

In 1981, I wore a green ribbon to show solidarity with the Black community whose children were being murdered in Atlanta. I feel it is important to have symbols that reflect what we believe in. We must remember the past and honor the struggle of people who have fought these forces of oppression and are doing so today. We must count ourselves as ones who fight oppression on a daily, personal, and societal level.

What finally pushed me to put these thoughts on paper was seeing a pin in the jewelry section of a gay bookstore that a gold (yellow) star want a pink triangle in the

design. That blew me away. Wearing a gold star goes against everything I feel as Jew. I would not more wear a gold star than a swastika. There is nothing I want to reclaim or celebrate about the Nazi's system of destruction.

It is typical of our alienated, commercialized (U.S.) culture to take a symbol like a pink triangle totally out of context and wear it in every imaginable form, as a sign of "solidarity." How often do pink triangle wearers talk about the Holocaust and details of that time, such as the U.S.'s (and other countries') refusal to allow Jewish immigration? It exemplifies people's "selective memory" to know details about the Nazi color chart, but not know the names of the camps where people died, to not know the history of the Jewish struggle and anti-Semitism. What else is known by pink triangle wearers except for what symbols gay people, Jews, Gypsies (Roma), and others wore to our deaths?

Why don't we feel disgust when we look at pink triangles? A friend told me a story of how a woman friend from Germany attended a gay pride rally and was freaked out when she saw the parade of people wearing pink triangles. I doubt any survivor of the concentration camps, Jewish and/or gay, would feel proud to see us wear these triangles. I wonder how people would feel if they attended a rally against racism and anti-Semitism and people were sporting white hoods and fiery crosses on their T-shirts, signs, earrings, etc. Certainly, KKK symbols carry such a strongly repulsive connotation that no one would want to "reclaim" them.

My question is, when you look at a sea of people wearing pink triangles, do you see my/our ancestors?

In taking such symbols out of historical context, we render them meaningless. Seeing people wear Nazi symbols as a source of gay pride speaks to the forced emotional detachment that Jews, and all minority (U.S.) cultures are supposed to have to our culture and history. It reminds me of the stealing of Native American culture in the New Age movement, without any respect and knowledge of indigenous people's history and present-day struggle.

Our movement must be a coalition of lesbians/gay men/bisexuals that is based on mutual respect; respect that comes from an understanding of each other's culture and history, and a knowledge of our own, if possible. We can learn to trust each only when we have become experienced allies for each other. This experience of truly being there for each other will become the glue of our movement, not a sea of pink triangles at a rally. Perhaps then we will come to a symbol that stands for our feeling of love and unity, a symbol that stands for the integrity that movement must be built on.

Rachel Telushkin is a 34-year-old Jewish lesbian mom of a wonderful 3 year old son. She was raised Conservative and middle class in New York/New Jersey, and is interested in the small details of life that make BIG changes.

SAFER SEX AND DRUG USE GUIDELINES

GCN offers these guidelines for all of us who are making decisions about sex and drug use in the midst of the AIDS epidemic.

HIV is a virus widely thought to be a cause of AIDS. The highest concentrations of HIV are found in blood and semen. So it's important to avoid any way in which HIV-infected blood or semen can get from one person's body into another person's bloodstream.

- Fucking (anal and vaginal) without a condom and sharing needles account for almost all the documented cases of HIV transmission.
- Oral sex without a condom or dental dam accounts for a very few documented cases of HIV transmission.
- Other ways of transmitting HIV that have not been documented but which could be theoretically risky include: fisting, finger fucking, rimming, deep kissing, sharing uncleaned dildos. The theory here is that any way HIV-infected bodily fluids get from one person into another involves risk. For example, HIV could be transmitted if a person with a cut on their hand fistfucked their partner and caused bleeding in their rectum or vagina.

HOW TO PLAY SAFER

Only you can decide what risks you are willing to take. Some people use safer sex practices with all their partners. Other people make decisions about the risks they are willing to take based on their own and their partners' sexual and drug use history and/or HIV status. People also make decisions based on how comfortable they feel negotiating safer sex in any particular situation. If you and your partner have not talked about past practices and/or HIV status, don't make assumptions. (For example, many lesbians have had unprotected intercourse with a man in the last ten years.)

- Use a condom when fucking. On the condoms, use water-based lubricants like KY. Oil-based lubricants like Crisco, Vaseline, and baby oil may make condoms break.
- Use a condom when sucking dick if your partner is going to come in your mouth. If HIV-infected cum or pre-cum gets in your mouth, it may get in your bloodstream through cuts in your gums or sores in your mouth.
- Use dental dams (latex squares) when going down on a woman if she is having her period or has a vaginal infection. Menstrual blood and secretions from vaginal infections have more HIV than healthy vaginal secretions or urine. No information has been gathered about the concentration of HIV in "female ejaculate."
- Use latex gloves for fisting or finger-fucking if you have any sores or cuts on your hands.
- Keep semen and blood (including menstrual blood and blood drawn from piercing, cutting or shaving) out of your vagina anus, mouth, or breaks in your skin.
- If you share dildos, vibrators or other sex toys, use a new condom each time, or clean toys with hydrogen peroxide or soa and water.
- Alternative insemination may put you at risk. Discuss this risk with potential donors or sperm banks.
- Massage, hugging, dirty talk, role-playing, masturbation (solo, with a partner, in a group) and other activities that don't let blood or semen into your bloodstream are safe.
- Alcohol, poppers or other drugs may lower your ability to make good decisions. Many people have reported that they have been unable to maintain safer sex practices after getting high.
- Good nutrition, lots of rest, exercise and nonabuse of alcohol and other drugs may help you fight all illnesses, including AIDS.

INTRAVENOUS DRUG USE

- Don't share works (needles, syringes, droppers, spoons, cottons or cookers)!
- If you must share or re-use works, clean them before and after each injection as follows: dip needle and works into bleach, draw up and release three times, dip needle and works into fresh water, draw up and release three times. In an emergency, rubbing alcohol or vodka can be used instead of bleach. Or you can boil works that aren't plastic in water for at least 15 minutes. (Use a fresh solution each time you clean your works.)

RESOURCE NUMBERS

National AIDS Hotline: 1 (800) 342-7514
AIDS Action Committee (AAC) Boston: 1 (800) 235-2331
Latino AIDS Hotline (bilingual), Boston: (617) 262-7248
AIDS Action Committee (AAC) IV Drug Use Taskforce, Boston: (617) 437-4200
Gay Men's Health Crisis (GMHC), New York: (212) 807-6655
National Minority AIDS Council (NMAC), Washington, D.C.: (202) 544-1076
Women's AIDS Network, San Francisco: (415) 864-4376

you and have it ordered out in your name. To have a share ordered out the broker needs a name, address and Social Security number. To open an account requires a few additional questions such as occupation and bank, etc.

When our campaign succeeds we can donate our individual shares to the endowments of a watchdog organization such as Lambda Legal Defense Fund.

I hope *GCN* readers will join in this extension of the Cracker Barrel action. The potential for effecting change in this way is enormous.

Sincerely

Carl. R. Owens
Atlanta, Ga.

BLACK HISTORY MONTH

If you'd like to submit an article, essay, interview, artwork, photo, etc., for our annual Black History Month Supplement (February is right around the corner!), or if you'd like to help with this spectacular issue in any way at all, drop a line to Chris, *GCN* Features, 62 Berkeley St., Boston, Mass. 02116, or call (617)426-4469.

GCN EDITORIAL GUIDELINES

The "Community Voices" and "Speaking Out" sections in *GCN* represent part of our efforts to provide a true forum for the community. We encourage you to send your ideas, feelings and comments to us, and to respond to ideas expressed within our pages. We welcome all contributions except personal attacks.

Letters and "Speaking Out" contributions that have appeared in other publications previously are printed only as space allows. *GCN* reserves the right to edit letters and "Speaking Out" contributions for length and clarity, in consultation with the author. Please include your name, address, and daytime phone number with your letter or article so that we can contact you to verify.

Suicide

Continued from page 1

broached the subject of sexuality." Harris called herself "a lucky survivor of the system" who lived through three attempts at suicide. "There is such a thing as a gay child. Here I am," Harris concluded.

Suicide is a leading cause of death among teenagers today, and gay and lesbian teenagers are two to six times more likely to attempt to kill themselves than their straight counterparts—possibly accounting for 30 percent of all teen suicides—according to a study conducted by Parents and Friends of Lesbians and Gays (PFLAG).

"The gutting of this bill by Representative Finneran shows us all that [he] has no idea at all what the real world is like," said Jean Genasci, Northeast Regional Director for PFLAG.

While it is unclear why Finneran may have gutted the bill, some activists have speculated that the Democratic leadership in the House may have wished to punish gay and lesbian activists for their support for Gov. William Weld.

A back-and-forth ensued between the Chair of the Massachusetts Democratic Party, Steve Grossman, and a member of the gay Republican Log Cabin Club, Patrick Ward, at the press conference. In response to Grossman's statements that gay men and lesbians should support the Democratic Party, Ward countered, "I advise you to get your own house in order before you criticize Republicans." According to LaFontaine, 30 of the original bill's 32 sponsors are Democrats.

Executive Order?

Weld has agreed to sign an executive order implementing the provisions of the original bill if it is not passed by the legislature. However, activists believe a law passed in the legislature would give the advisory board greater legitimacy. "A mandate from the legislature is vital," LaFontaine asserted. "That statement will be very powerful." □

Kowalski

Continued from page 1

Campbell of the St. Louis County District Court allowed Karen to resume visits with Sharon and ordered her transferral to a better facility. Thompson told *GCN* at the time that, "Sharon was very happy to see me. She improved immediately." But she also said that Kowalski's physical condition had deteriorated drastically in the absence of the regular physical therapy Kowalski had received before their separation.

Citing health problems of his own, Donald Kowalski requested in late 1988 to be removed from his daughter's guardianship, which the court granted effective in May 1990. In August 1989 Thompson filed again for guardianship.

In an unexpected decision that angered Thompson and activists, Judge Campbell granted guardianship in May 1991 to a friend of Kowalski's parents, Karen Tomberlin. In his decision, Campbell said Thompson "outed" Kowalski by putting her "on display" at numerous political rallies, despite the fact, witnesses testified, that Kowalski attended the events willingly and the trips were approved by Campbell himself. In granting guardianship to Tomberlin, Campbell cited the importance of appointing a "neutral third party" as guardian.

The decision, handed down on April 23, 1991, was announced at the National Lesbian Conference in Atlanta, where a coalition was formed to help Thompson and Kowalski. Several organizations signed on to legal briefs prepared by the Lambda Legal Defense and Education Fund and the National Organization for Women for submission to the Court of Appeals. Activists also initiated a phone zap of Minnesota Governor Arne Carlson, asking him to intervene on Kowalski's and Thompson's behalf. Each phone call generated four dollars for their legal defense fund.

Appeals court rejects homophobia

The Court of Appeals decision soundly reprimanded Campbell for his decision granting Tomberlin guardianship, stating that there is no indication in the statutes that guardians should be neutral. It also pointed out that Tomberlin had never officially filed for guardianship.

The decision further admonished Campbell for ignoring the testimony of Kowalski's health care practitioners—all of whom supported Thompson—and repeatedly called Campbell's decision "erroneous." "They basically kicked [Campbell's] ass all over the place, which is no less than he deserves," said Young of the NGLTF. Young said the reason the appeals court made a fair decision, in contrast to the trial court, was that they looked at the evidence and their decision was not affected by homophobia.

"There was this overwhelming, sheer medical evidence that this was the rational, reasonable thing to do," she said.

The court record showed that an estimated 16 medical witnesses testified. Their testimony proved, according to the appeals court, that Kowalski is able to clearly express her desires to move to Thompson's home in St. Cloud, Minn.

Kowalski communicates through gestures, short spoken words, facial expressions and a laptop computer.

Medical experts testified that Kowalski's best interests would be served by allowing her to move to Thompson's home, where her care would be supplemented by a home health care staff. The appeals court acknowledged that not only was Thompson the only person willing to care for Kowalski in her home, she is the only person who has equipped her home to accommodate wheelchair access. Tomberlin stated she was not willing to care for Kowalski in her home, despite the medical evidence that home care was the most appropriate for Kowalski, according to the decision.

Tomberlin told the *New York Times* that she was angry with the ruling because Kowalski's parents had vowed not to visit Kowalski if she moved to Thompson's home. The appeals court addressed that issue by acknowledging Thompson's stated desire to facilitate visits between Kowalski and her parents in a neutral setting, stating that, "It is not the court's role to accommodate one side's threatened intransigence, where to do so would deprive the ward of an otherwise suitable and preferred guardian."

An indication by Tomberlin printed in the *New York Times* that she had not decided whether she would appeal was met with anger by Paula Ettelbrick, director of Lambda, who prepared a legal brief in support of Thompson. "It would be an outrage if she did," Ettelbrick told *GCN*, adding that she is not certain that the Minnesota Supreme Court would choose to hear the case if Tomberlin did appeal.

Disabled gain recognition

Another important aspect of the decision was that Kowalski's rights as a person with disabilities were recognized by the court, according to Young. "When a person with a major disability is able to articulate her desires, those desires should be respected," she said. "It restrains courts from treating people with disabilities as children without any rights in court."

Thompson, who was forced repeatedly to demand that the courts listen to Kowalski's wishes, agreed. "How sad that we had to reaffirm that a person with disabilities" can do things such as go out in public and choose her own friends, Thompson said.

But disability groups did not join in Thompson's appeal. In the spring of this year when several gay/lesbian and women's organizations signed legal briefs backing Thompson's appeal, a coalition of disabled groups did not. Curt Decker of the National Association of Protection and Advocacy Groups, a disability group, told *GCN* this fall that his organization had not joined the appeal because he was not convinced there had been enough investigation into whether Kowalski could act as her own guardian.

"It's not clear. Maybe she does [need a guardian]," Decker said. "But if a person is competent, she doesn't need a guardian, period." Decker said, however, that he had planned to possibly join in the case at a later appeal, if necessary.

Thompson emphasized that as a guardian, her decisions will reflect Kowalski's wishes. Contrasting the situation before the ruling and after it, Thompson said, "We now have a choice.... Now, Sharon will be listened to."

Relationships must be visible

Thompson said the lesson gay and lesbian couples can learn from Kowalski's and Thompson's ordeal is to protect their right to be a family through filing durable powers of attorney and living wills. In addition, she said, it is vital for gay men and lesbians to be visible in society in order to dispel the kinds of myths that kept the relationship between Kowalski and Thompson from being recognized. "We know that silence is deadly," she said.

Dempsey agreed. The case makes it clear that hiding gay and lesbian relationships can cause hardship in the long run, since Thompson and Kowalski's committed partnership was called into question, she said.

Kowalski and Thompson had exchanged rings and vows before the accident, but had remained closeted in most aspects of their lives. When Thompson told Kowalski's parents the nature of their relationship, in order to explain why it was important for her to be with their daughter, they said they did not believe Thompson. This situation points out "the danger of being both closeted and not drawing up documents that protect ourselves and our families," Dempsey said, adding that

Continued on page 12

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In the new *Hometowns* anthology, editor John Preston and 28 writers create a tribute to gay men's individuality and to their ability to construct their lives in the face of adversity

Hometowns: Gay Men Write About Where They Belong

John Preston, ed.
Dutton, New York, 1991
\$21.95 cloth, 366pp.

Reviewed by Jim Klely

Earlier this month I drove to my hometown of Saco, Maine to celebrate my niece's seventh birthday. For presents I gave her a 100-page sketchbook and an afternoon trip to the wetlands, a five-square-mile marsh that eases the edge of Saco into the Atlantic Ocean.

Once there, we walked across the matted grass to the side of a rivulet where my niece asked, "Jimmy, has any of this changed since you were a kid?" I paused for a moment and looked across the water to a chevron of geese ascending into a darkening sky. "No it hasn't," I answered, "it's still beautiful." Suddenly I was extraordinarily homesick and dreaded the thought of returning to Boston, a city with which I share few connections and no sense of purpose.

What is it that makes a hometown a hometown? In my case it is certainly memory. For the only pleasant elements of Saco for me to hold on to are the marsh and thoughts of a childhood I spent with my only brother, who died of AIDS nearly three years ago. The city, despite its ballooning population and gentrification, still condemns gay men in print and from the pulpit, still derides its Franco-American members, still confuses shopping malls with Nirvana.

I used to think that the tendency of my memory to displace the affects of history and tragedy was anomalous at best and unhealthy at worst. However, that outlook has changed with my reading of *Hometowns: Gay Men Write About Where They Belong*. In this splendid collection of essays, 28 authors disentangle their lives from the mythological content of the American hometown: unyielding support and happy similitude. Whether dealing with the actual towns in which they grew up or those they chose to live in as adults, each writer illustrates how difficult it is for gay men to maintain or dissolve relationships with the past. As editor John Preston points out in the preface, choosing either path is not an intellectual exercise. "What comfort, protection, and nurture should there be?" he asks.

If we have assumptions of how such things should be, then their presence or absence will provoke an emotional response. The citizen gives alliance to the tribe and expects much in return. If it isn't proffered, the citizen shouts betrayal.

Betrayal indeed. Most of the essays in *Hometowns* recount the pain of being ostracized by heterosexual Latino, African-American and Anglo cultures and, so, purged from them. Yet anger does not preclude any of the authors from nostalgically weighing what they actually deserved as children against what their hometowns had to offer. This is particularly true in the case of John Champagne's depiction of his hometown of Greenfield, Wis. From the outset, Champagne expresses the oppressiveness of his childhood in justifiably bitter terms. For instance, in the first two paragraphs he writes:

The dust jacket of my first book asserts that I was born and raised in Milwaukee....This is only partially true....When I wrote the copy for the dust jacket, I deliberately erased Greenfield from that version of my history....

For years, he writes,

....I fantasized about the day I would lean across the couch toward Johnny Carson to deliver a scathing and witty diatribe against the horrible, claustrophobic, small-minded, culturally underdeveloped community in which I'd grown up.

Essentially Champagne suffered in a space delineated by parental desire for him to be nurturing and creative, and peer demands that he be tough and harsh. Being a sensitive little boy, his parents won out; thus, as he excelled in school, befriended girls and eschewed sports for love of the piano, increasingly people came to label him "F-A-G." From that point, everything Champagne did became self-incriminating evidence: working out an equation on the blackboard, performing in a recital, even walking and talking were offenses against community standards of masculinity.

At times it is impossible to read Champagne's prose without fury. By recounting childhood experiences in rapid succession and by using the word "fag" an unmerciful number of times, he opens up his wounds and reconstructs the self-loathing identity that people fully expected him to assume. Then, abruptly the tenor changes. This happens when he explains how, by the age of 16, he reshaped the word "fag" in ways that would have shocked his creepy classmates. "Before I recognized myself as gay," he writes, "...it was as if the only part of the word 'fag' that I could hear was the part that insulted my masculinity." Then, he adds,

...once I was actually sleeping with

Continued on page 10

Exquisite honesty

Sinister Wisdom's 15th Anniversary Retrospective

Sinister Wisdom 43/44: The 15th Anniversary Retrospective

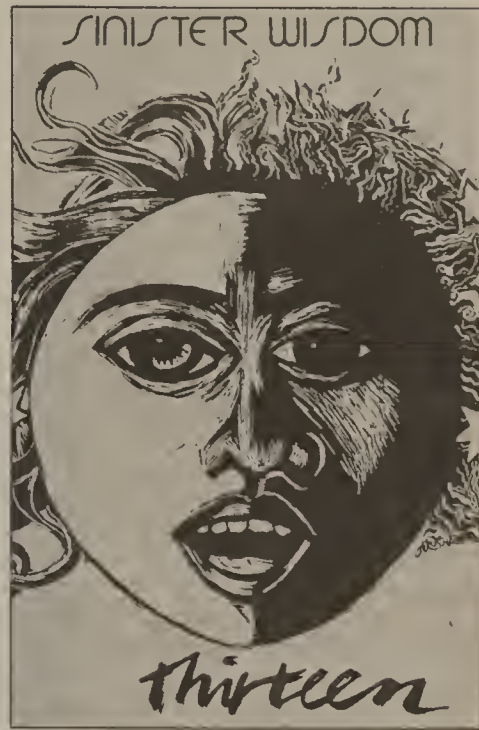
Elana Dykewomon, ed.
Berkeley, Calif., 1991
\$10.95 paper, 348pp.

Reviewed by Susie Day

I'd forgotten how much hope there was among women in the '70s, and how much longing. There was a need to be known deeply by other women, and a feeling that we could create a whole new world based on that need. Nobody knew, for starters, what was going to happen if we proclaimed ourselves "dykes" and "lesbians," except that doing so was sure to weaken "the Patriarchy." I'd forgotten that, for a while back there, we had tried to live as if we were about to do something wonderful.

What made me remember was the 15th Anniversary Retrospective of *Sinister Wisdom*: 348 pages of stories, poems, essays, art, interviews and credos by a few dozen of the hundreds of women who have contributed to this journal. To the extent that their erotic sense of themselves in the world led them to speak from their hearts, the women who wrote for *Sinister Wisdom* produced work of exquisite honesty. To the extent that their sense of being oppressed created a climate in which everyone expected to be equally understood, these women produced bitter, disillusioned work that at times reflected a need to be seen as victims. In short, this volume of *Sinister Wisdom* does an excellent job of chronicling the spirit behind the last 15 years of the lesbian feminist movement.

Begun in 1976 by Catherine Nicholson and Harriet (Desmoines) Ellenberger in Charlotte, N.C., *Sinister Wisdom* was more than another women's literary journal; from the first, it encouraged women to claim a les-



Sinister Wisdom, thirteen

bian identity as a revolutionary act. Appropriating aspects of the recently depleted (male) Left, the founders state in an early preface that the word "sinister" means "'from the left side.' The Law of the Fathers equates right-over-left, white-over-black, heterosexual-over-homosexual, and male-over-female with good-over-bad.... The Left, the genuine Left, means revolution. We choose 'sinister' because we mean, we intend, revolution."

Far from the butch/femme bar scene, lesbian sexuality is allowed to permeate much of the early work in this collection, but sex itself is seldom celebrated. Instead, women speak of a need (at times monomaniacal) to rethink, if not overthrow the established

Continued on page 10

Dyketales

A collection of 17 short stories by lesbian writers



Dykescapes: Short Fiction by Lesbians

Tina Portillo, ed.
Alyson Publications, Boston, 1991
\$8.95 paper, 176pp.

Reviewed by Marea Murray

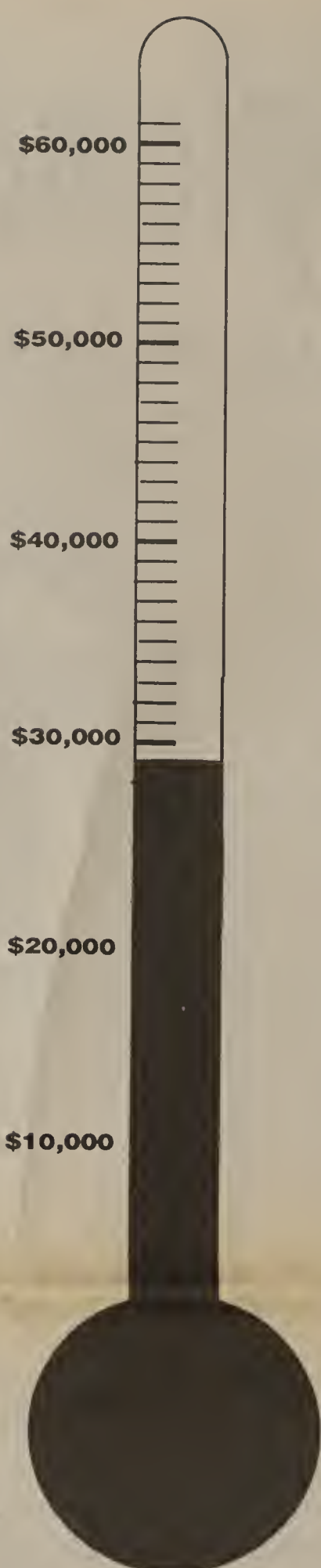
This 17-story collection edited by *Outrageous Women* and *Bad Attitude* writer and model Tina Portillo features fiction addressing a number of issues including homophobia, a sibling with AIDS, racism, fat-ism, role-playing, battering, incest and mental illness. Lest readers think it too heavy and "p.c." to pick up, *Dykescapes* also includes some humorous work and a dose of controversy.

Ex-GCN staffer Wickie Stamps gives us the raucously entertaining "Shubop's Saga." The story is also a mystery, in that readers in the know may try to figure out just who is who. In Nona M. Casper's "Robyn," a dyke

sister's sex-negative stance with her PWA brother is dealt with smartly — and more importantly — believably.

Well-known writers like Lee Lynch appear in the anthology but, refreshingly, so do writers new to publication. While the stories in the thick of the book appear the strongest, stylistically Portillo has done admirably in that few pieces "fall out" of context. Occasionally, writers seem to strain to hit stride around themes, like vegetarianism and confrontation of an incest perpetrator in Emily A. Levy's "The Revenge of Chunky Beef."

Sex not only appears in the book, it appears in various contexts with lesbians of varying age, size and race. This, too, is unique. While hardly "trashy" reading, *Dykescapes* would be a good addition to lesbian suitcases whether visiting family over the holidays or snuggled up with or without a sweetheart. □



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Married with closet

A sampling of the stories of the estimated 2 million women and men currently or previously married to homosexual or bisexual spouses

The Other Side of the Closet: The Coming-Out Crisis for Straight Spouses

Amity Pierce Buxton, Ph.D.
IBS Press, Santa Monica, Calif., 1991
\$14.95 paper, 296pp.

Reviewed by Eric Schuman

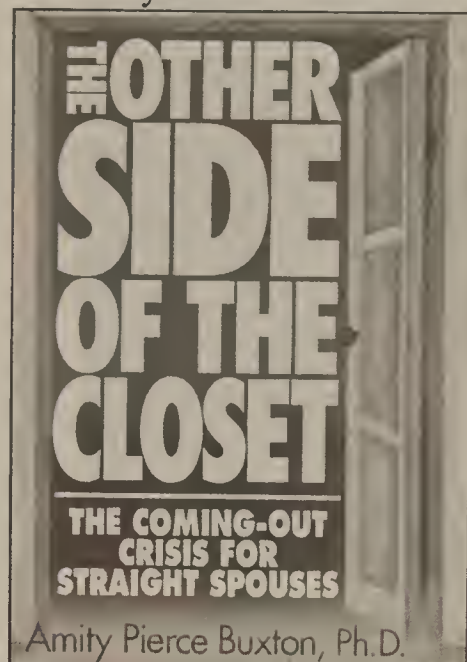
In 1980 I was 32, struggling with my then perceived bisexual identity. Susan and I had been friends, lovers and confidants. We had been seeing each other for about six months when I confided that I was bisexual. At first she thought I was joking, but I assured her I wasn't.

Until that time, I had a few fleeting sexual experiences with men, but no serious relationships. Nevertheless, my sexual fantasies were dominated by desire for other men. I told Susan that I planned to pursue my homosexuality while maintaining our relationship. It caused her pain but she was able to live with the revelation, no matter how profound the possible consequences.

I joined a gay men's support group. I begrudgingly patronized our Midwestern city's one gay bar. When I had my first passionate homosexual affair, it was readily evident to Susan that our time together was over. She cried for months, calling herself a "victim of homophobia." I hadn't the slightest idea what she meant.

Devastated by my brief affair, I began to recover and declare to my friends that the summer of '82 was to be my "gay summer." I registered for three gay conferences, the first at Bowdoin College in Maine. In a brief conversation with the female co-chair, I referred to the problems we faced living in a homophobic society. She replied that dealing with our own homophobia was just as formidable a problem. I didn't have the slightest idea what she meant.

In the summer of 1979, I traveled with a family to an island off the New England coast for a week's vacation. Lori and I had been friends for 10 years and I was an "uncle" to her three sons. Her husband John, more conservative than either of us, seemed to tolerate our relationship and was genuinely friendly to me. For a time I lived with them in return for childcare. While on our vaca-



tion, John became ill with fevers and wrist pain. After a brief remission, his illness became so severe that he required hospitalization back home in Illinois.

After a week without a diagnosis, I called John's physician. Because I was a medical professional, he answered my questions and obliquely admitted that he concluded John was suffering from gonorrhea. After a few days of intravenous penicillin, John was getting well.

When John didn't bring it up, I felt an obligation to tell Lori his diagnosis. When Lori asked him what the doctor knew, John shrugged his shoulders. Because Lori had been monogamous throughout their marriage, she knew that the diagnosis meant John had been having an extra-marital affair.

For some reason, neither of us could picture John sleeping with other women, yet we previously had no reason to suspect he was gay. On a hunch, Lori confronted John with his diagnosis and her suspicion of his homosexuality. He denied it at first, but finally conceded that it was entirely true. Their marriage had been sexless for years, and he had many times accused her of being "over-sexed" and immoral because of her sexual overtures toward him. As a result, she struggled with feelings of sexual inadequacy, worthlessness and failure as a wife and a

Continued on page 11

Leatherleatherleatherleather

Although *Leathermen Speak Out* has some noteworthy aspects, the sameness of its first-person examinations of SM is its ultimate undoing

Leathermen Speak Out: An Anthology on Leathersex

Jack Ricardo, ed.
Leyland Publications,
San Francisco, 1991
\$14.95 paper, 188pp.

Reviewed by Shawn Syms

Few non-fiction men's SM publications other than Larry Townsend's *The Leatherman's Handbook* manage to balance a combination of useful information and erotically charged writing. *Leathermen Speak Out* doesn't quite make it on either count.

A cross between the true-encounters sex magazine *Straight to Hell* and the Kinsey Report, the book is based on a survey distributed by *Drummer* magazine contributor Jack Ricardo. The survey, featuring a series of questions ranging from choice of fetish gear to earliest SM experience, was responded to by 50 *Drummer* readers. Their comments form the basis of this book.

The transition from a stack of questionnaires to a book was not smooth, however. After a brief, uninformative introduction, the 50 accounts are presented. The sameness of the accounts is more a problem of form than of content: you can only read so many pages that begin with, "Wes likes to wear 501 jeans and cotton jockstraps" and end with "his favorite XXX leather video is *El Paso Wrecking Company*" before you begin to doze off.

Potentially interesting ideas, opinions and experiences remain underdeveloped in this format. Ricardo would have done far better to have conducted in-depth interviews with a small cross-section of his survey respondents, in order to obtain more detailed and

interesting accounts of their feelings and experiences. Indeed, it is those stories based on an extended correspondence with the editor that are the most engaging.

There are some noteworthy aspects of the book. Many of the accounts are from working-class men from a variety of backgrounds and occupations. In the face of the eroticized construct of a working class/laborer sexuality that is dominant in porn, these men's voices provide a contrasting dose of reality, although the book's format prevents them from saying very much.

Unfortunately, none of the men identifies himself by race or speaks about race and racism in relation to SM, a subject much in need of discussion. A number of the men are survivors of sexual abuse in childhood or adulthood and their discussions of their feelings about the abuse in relation to their SM identities are enlightening. Many of the men recount consensual and pleasurable SM encounters with older men from their earliest adolescence.

Leathermen Speak Out does contain a few hot sexual passages detailing all manner of kinky activities. If you wade through paragraphs of "Like Andy, Rod likes to wear black engineer boots," you might find them. In some ways, the book may serve a similar social function to texts from the 1950s such as "Homosexual Sex Acts: A Detailed Analysis," which claimed to purvey psychological or sociological data, but were generally used for rather different purposes. Although it may not be worth a read from cover to cover, it will serve adequately on lonely and horny nights.

One of the anthology's real disappointments is the editor's conception of what it is to be a "leatherman," as expressed in the introduction and afterward. These sections

Continued on page 11



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Hometowns

Continued from page 7

men, it was the other part of the word I began to hear, the part that named me as someone whose primary attachments were to other men. The word began to sound like an affirmation rather than an insult.

The change in Champagne's attitude coincided with his befriending a girl named Jen, whose musical talent, weight, attire and outspokenness made her a social pariah. Her attitude toward the institution that rejected her is summed up in one darkly humorous passage: "Rather than sneak away to the band room during assemblies as I did, she would go to them to yell 'fuck you' as everyone else was yelling 'go Greenfield.'" To her, Champagne came out. With her, he traveled to the gay bars of Milwaukee, where she could be outrageous and he could learn how to fit in with an element of gay disco culture.

Unfortunately, beneath the sputtering lights of the dance floor, Champagne found an oppression comparable to the one he had left in Greenfield. Here he could be a fag, but a fag who had to avoid talking about his interests and change his gait, posture and apparel to be deemed worthy. Moreover, if his dance steps were not *au courant*, he would be ridiculed by the "disco sluts" who ruled this enclosed social system. On this Champagne writes:

If gay liberation involves some kind of freer expression of one's identity, there was nothing "liberating" about The Red Baron or the other discos. I always felt in these bars as if the whole place were watching me.... It actually felt quite similar to life in Greenfield, where one wrong move — a gesture, a word, a sound — would reveal the secret effeminacy I never recognized, yet had to struggle constantly to conceal.

If moving out of his hometown, as Champagne eventually did, had been a purely intellectual endeavor, it would be reasonable to assume that he would never return. However, his flight was an emotional one that left intact deep, perhaps indescribable bonds. During the past decade Champagne has weighed his history of ostracism against the feelings of community he has developed in his new home of Pittsburgh. As a result, the animosity he felt toward Greenfield has been displaced by security so strong that he can now visit the town happily and even attend class reunions.

But the process of reconciliation is not one that Champagne addresses overtly. After reading his essay, one is left asking questions such as: What elements constitute his newfound community? And how does he fit them into his personal history? Answers lie beyond the pages of Champagne's essay, but they may be found elsewhere in *Hometowns*.

The steamy Red Line car with the broken air conditioner chugs to a stop.... I find myself fixating on the notion of 'community' and wondering exactly what it is that is making me unhappy about the city I chose to adopt as my hometown.

So begins Christopher Witke's essay on Boston, in which he travels from the antiquated subway through points that have changed with time. Here memories and artifacts do not define a community, but the process inherent in trying to find one. Revealed is an ongoing history of love, loss, work and politics and how the author tries to find a point at which they intersect.

Once Witke disembarks from the train, he winds his way through narrow city streets past his first apartment, the cruise bars and porno theaters, all of which he fondly remembers. In the midst of this collage, he recalls meeting the man responsible for his first professional writing job: a review of all-male porn movies for *Gay Community News*. Unbeknownst to Witke, the review would permanently isolate him from his family after he proudly yet naively sends a copy of it to Mom back in Connecticut. In remembering a nasty review phoned in to him by his brother, Witke writes:

Walking along I feel somewhat amazed when I realize that the first conflict I had after I moved to Boston...was over my community.... It had never occurred to my brother that I might consider myself a member of a community different from his. And I wonder if back then I felt more a part of a community or if I had imagined this monolith standing behind me. A monolith that wasn't really there.

There can be no doubt that Witke had a connection with Boston that was nurturing and supportive, but, as the reader discovers, many of its external reference points have disappeared: friends to AIDS, buildings to

the wrecking ball. Yet there are remnants, such as his lover, the paper and Boston's notorious body politic. Today his task is to bring them into the present and reconstruct affinities with them, affinities that are either open ended or confined by distinct borders.

But how can this be done? For instance, how can one develop a healthy relationship with a "gay community" such as Boston's when it is enveloped by myth? This question raises Witke's ire and separates him from the dominant social conception of what it means to be queer. He writes:

Perhaps the notion of "a" community, as a single entity, has been a spurious one all along. And perhaps Boston, which seems to have an even more refined and limited definition of gay as meaning either white, male, and in college or white, male, and semiclosed because of your job, needs a real shake-up to come out of its sleepy-lidded ways.

In this essay, disparate elements intersect to create a vibrant process rather than a static result. History, social turmoil and personal relationships are problematic, but at the same time they impart on the author a sense of perspective and an appreciation of where he is at this moment. This process enables him to write, formulate new thoughts and remain politically active, for where there is change there is hope for improvement. This is underlined in Witke's essay by his remembrance of a recent Pride march he attended in Hartford, Conn. (a few miles from where he grew up), at which he brimmed with happiness as Spanish chants filled the air and outraged queers denounced the rumblings of a homophobic governor. Indeed, his happiness emanates from an understanding of where he has been.

John Preston and the writers who contributed to *Hometowns* are to be commended for providing gay men with a tribute to our individuality and to our ability to construct our lives in the face of adversity. I read this book after dejectedly returning from the trip to the wetlands with my niece. Doing so dispelled some of the hauntedness from my memories of Saco, and allowed me to acknowledge a process I have been undergoing throughout my 32 years. Yes, I am still ambivalent about the past. But now I ask, isn't everybody? □

Sinister

Continued from page 7

order. Being a lesbian, writes Barbara Grier about 1977, "means being a superior being... if the world (the human race) is to survive, the Lesbians will lead the way."

Being a lesbian, then, was more than how you sexually named yourself; it was also whom you named as your enemy. And the enemy, to many lesbians, were unambiguously men and male-identification. Included in this volume are essays by scholars and philosophers such as Marilyn Frye, Melanie Kaye/Kantrowitz, and Sarah Lucia Hoagland, who deftly handle the subjects of male violence against women; ethics and power in women's relationships; and the inevitable issue of lesbian separatism. "Male parasitism means that males *must* have access to women," writes Frye in "Some Reflections on Separatism and Power." "It is the Patriarchal Imperative ... the original sin is the separation." From her side of the divide, Joanna Russ also offers spunky reflections on power:

The women's community as a mystically loving band of emotional weaklings who make up to each other by our kindness ... for the harshness we have to endure in the outside world is a description that exactly characterizes the female middle-class sub-culture as it's existed in patriarchy for centuries — without changing a thing. This is not a revolutionary movement but a ghetto....

Indeed, for thousands of women whose race or class or age had forced them into powerless positions outside the mainstream, the enemy wasn't only male, and separatism was not the answer. It is the ground-breaking clarity of these lesbians, who couldn't fit into the white male society if they wanted to, that gives this volume its richness.

"It's an easy way out to write for the academic crowds," says defiantly working-class Gloria Gyn in a 1978 essay. "It's a far more difficult task to write for the common woman." Seldom before had women in any liberation movement dared to say such uppity things in print to people they wanted (and probably needed) as allies. While younger, college-educated white lesbians tended to write in broad-ranging feminist theories, these women were likely to speak in direct, unadorned language about their own lives. And, at that time, *Sinister Wisdom* was one of a few periodicals that published their work.

And so Pat Suncircle wrote "Mariam," her

Continued on page 11

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Leather

Continued from page 9

are riddled with essentialist statements about masculinity. Ricardo argues that leathermen are "overtly and naturally masculine."

A greater recognition that all sexual identities are culturally made rather than innate would really further discussions on masculinity and sexuality. This recognition does not need to be one made from some sense of political duality: in fact, I would argue that a problematized masculinity is even more of a sexual turn-on than one left unchallenged. Arguments such as Ricardo's keep SM politicians in the regressive state that, for the most part, they currently occupy. □

Shawn Syms is a 21-year-old working-class writer and SM practitioner living in Toronto. He works at Rites magazine, "Canada's Lesbian and Gay Progressive Voice."

Married

Continued from page 9

woman.

Lori chose to stay in the marriage despite the fact that their love life ended many years ago and their last child is now living on his own. A new granddaughter has recently added meaning to Lori's life.

The Other Side of the Closet is about Susans and Loris and their male counterparts. It is a sampling of the stories of two million women and men currently or previously married to homosexual spouses. These first-person accounts are the result of hundreds of interviews of straight spouses and mixed-orientation couples conducted between 1986 and 1990.

There is an overwhelming sadness in these stories. The homophobia I never understood in the infancy of my own coming out is the homophobia that has caused so many lesbians and gay men to remain closeted in heterosexual relationships, only later to be accidentally discovered by their spouses. The consequence is untold suffering for millions of heterosexual partners of gay people, the inhabitants of "the other side of the closet."

The stories are filled with tales of deceit, lies, cover-ups and betrayals. There is a surprising pattern of tolerance on the part of straight spouses, and a sometimes predictable sequence of denial, anger, acceptance and struggle to accommodate to the new reality, especially when there are children. Other straight spouses demonstrate nothing but contempt for their gay partners and work diligently to deny them visitation rights. Some plant every possible seed of hatred in their children for the homosexual parent, even as that parent lays on his or her deathbed.

Author Amity Pierce Buxton is an educator who lives in the San Francisco Bay area. She spent 25 years married to a gay man and has become a national authority on this topic. This book's subject has become her life work of the past five years and she has given hundreds of hours to the Parents and Friends of Lesbians and Gays organization. This is her first book.

Buxton's writing and analysis are thoughtful, rational and fair. Her topic touches the lives of every gay and lesbian person in the United States. I bought this book for Lori, but after reading it, I felt it was too important not to share with you. Since this is the first major work on the topic, I suspect it will be controversial and debated in both the straight and gay communities for many years to come. □

Sinister

Continued from page 10

gentle short story about a young Black woman insecure of her lesbianism, and her relationship with an older Black butch who can face down hatred from any race. And Michelle Cliff wrote eloquently of white racism and her own Black identity in her review of *This Bridge Called My Back*; and Joan Nestle wrote with humble power of being a "working class ... non-assimilated Lesbian Jew"; Beth Brant spoke plainly of her "halfbreed" status; Gloria Anzaldua wrote incisively of women of color and their self-hatred that has come from years of internalizing white culture in order to be understood by it; and Barbara McDonald found the courage to write about surviving as an old woman in a women's community that respects age mainly through commemorative posters.

Almost every woman in this volume talks, at some level, to a women's community, and her self-concept is usually worked out within the context of other women in it. Martha Courtot, for instance, speaking of herself as a fat, "hillbilly" woman, says,

Not one of us can afford to feel good about ourselves because we are white, or thin, or middle-class,

Sinister Wisdom



Sixteen

Sinister Wisdom, sixteen

or young, or "able-bodied" or any of the other "safe" categories which are supposed to make women acceptable. Because when we build our acceptance of self on such flimsy accidents of time and space, we are building cages for our sisters and hammering shut the locks.

As the years roll on, and it becomes clearer that calling yourself a lesbian isn't all that threatening to the Patriarchy, thoughts of change and revolution occur less frequently in the pages of *Sinister Wisdom*. If this issue is any indication, *Sinister Wisdom* seems not to have gone through the personal/political upheaval that many women experienced in the mid- and late-'80s. There are no articles on bisexuality, for example, no SM debates, no attention paid to lesbian battering, safer sex, lesbians in the peace movement, or — speaking of revolution — no mention is made of lesbians in various nationalist groups. Having given itself an ethically diverse base from which to view the world seems, over the years, to have subtly narrowed *Sinister Wisdom*'s focus.

Perhaps this narrowing is a sign of the times; perhaps it is also because of the social introversion that can result when one's politics are derived almost exclusively from one's identity. Or shame about one's identity. Except for Elly Bulkin's "Racism and Writing," a fine essay that exhorts white lesbians to examine their racist assumptions, there are no white middle- or upper-class lesbians who have written about what it means to them to have "privilege." Instead, pain increasingly becomes the legitimizing factor in carving out political identities. There develops at times an unspoken race to get to the top of what Adrienne Rich warned against in 1981 as a "hierarchy of oppressions."

Most troubling is "A/part of the Community," Naja Sorella's 1989 essay on women with Environmental Illness and Chronic Fatigue Syndrome. Sorella speaks for a segment of the lesbian community that is angry at women who spend too much energy on AIDS and not enough energy fighting Environmental Illness, which has been

sweeping through the Lesbian community for roughly the same amount of time AIDS has been hitting the gay boys.... Death is what makes AIDS so popular a cause. AIDS is a killer! ... Such a tragedy early death is, such a tragedy! ... but equally as tragic is a lifetime of being too ill to rise out of bed....

Of course, E.I. is a debilitating disease that deserves much more attention than it has been given — and perhaps we need to ask why lesbians have largely ignored it — but this suffocating "Us vs. Them" perspective shamefully misrepresents the AIDS crisis, which is happening increasingly to poor women of color and their families. It also effectively cuts lesbians off from an awareness of other communities — poor children with lead poisoning, for example; textile workers with brown lung — that also suffer from forms of E.I. Most dangerously, such a mentality encourages us not to see the governments and corporations responsible for creating an ill environment in the first place. Rain forest devastation? Toxic waste in the drinking water? Why bother? It seems simpler, from this "I Am My Oppression" viewpoint, to tell women not to wear musk oil.

But even with our excesses in self-involvement and self-deprivation, lesbians and their communities could well survive for as long as our world has left. And, in that unknowable amount of time, there is much to do. There are many, many wonderful contributions to this issue of *Sinister Wisdom*.

Continued on page 12

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Sinister

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Sinister Wisdom, fourteen

and no time to mention them all. It might be
wise at this point to turn to one of them on
page 42, and re-read the words of Audre
Lorde:

Perhaps for some of you ... I am the
face of one of your fears. Because I
am a woman, because I am black,
because I am a lesbian, because I am
myself a black woman warrior poet
doing my work, come to ask you,
are you doing yours?

Well? Are we?

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Kowalski

Continued from page 6

it also shows the necessity of fighting for
legal recognition of domestic partnerships.

Bringing Sharon home

Thompson said she will work slowly and
methodically to ensure she is ready for
Kowalski to move into her home, emphasizing
again that she will consult with Kowalski
about the decisions she makes about health
care and other services. She said the immediate
effect of the ruling is that, until she is
ready for Kowalski to move in permanently,
Kowalski can come home every weekend
instead of just two weekends per month,
which was the situation under the old agree-
ment.

Financial resources are a concern in bring-
ing Kowalski home, Thompson said, because
she is \$15,000 in debt due to the legal battle.
Further, she said, "the government is willing
to spend more to keep Sharon in an institu-
tion" than it is willing to spend on her home
health care and social services. Thompson
said she would continue to do speaking
engagements, partially to help her pay off
her debt and partially because the eight-year
fight against the system has turned her into a
feminist activist.

Dempsey described Thompson as "one of
the heroes of the movement," adding that her
determination demonstrated "that we are
strong and that we are family. And it's been
an inspiration to the community at large to
see just how strong love can be."

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GCN needs volunteers for our audit of the 1991 books. If you can add, you are qualified to help. Please consider giving one day to GCN on January 3, 4, 10, or 11 (Fridays and Saturdays). We will be working 9 am to 4 pm. Lunch is provided. Learn new skills, meet new people, and provide invaluable help to GCN.

MAKE A SPECIAL ISSUE HAPPEN

GCN seeks volunteers to plan and co-edit three upcoming special issues: the Annual Black History Month Supplement (February), the Lesbian and Gay Writers Supplement (March) and a special series on sex and sleaze. A great chance to learn the ins and outs of publishing a newspaper by seeing one issue through from start to finish.

PLAN A BENEFIT

Enter the thrilling world of events planning. Gain valuable experience while mobilizing the community to support GCN.

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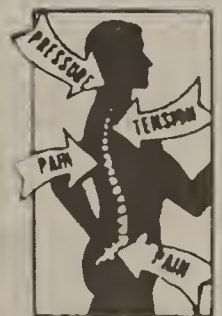
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**GCN WILL
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All Classified and
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Volume 19, Issue 24
(Street date: Jan. 3, 1992)
is due on **Monday,
December 30 at 5pm.**
If you have any questions
please call us!

(617) 426-4469

GAY COMMUNITY NEWS CLASSIFIEDS

HEADLINE (optional)

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max. 30 characters

FLAMER

max. 20 characters

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Attach extra sheets as needed; each word after 25 words is 25¢, business ads 35¢

BASIC COST

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Deadline for Classifieds is Friday at 3 p.m. for the next Friday's edition. All ads must be prepaid.

No ads accepted over the telephone. Please clip and return this ad form to

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CATEGORY

☐ PERSONALS

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☐ HOUSING WANTED

☐ ROOMMATE WANTED

☐ APARTMENTS

☐ SUMMER RENTALS

☐ MASSAGE

☐ FOR SALE

☐ PUBLICATIONS

☐ ORGANIZATIONS

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☐ RIDES

☐ MOVERS

Classifieds

ROOMMATES

TRY GCN'S GUARANTEED ROOMMATE AD

All roommate and housemate ads that are prepaid for two weeks we will run until you find a roommate.

Ads are *not* automatically renewed. You must call in every additional week you want the ad to run. Phone calls for renewals will be accepted on Fridays until 3 pm. 426-4469.

ROOMMATE WANTED

3 LF seek fourth for spacious JP house close to Centre Street and T. Front porch, off-street parking, washer, large barn. \$300+ util. Call 522-8235

JAMAICA PLAIN

Two dykes looking for two more to share creative, musical, artistic home. Large kitchen, living room, yard...spacious. Near 39 Bus, Pond, T. \$235/\$265+. Available immediately. Pets negotiable. Call 524-7767. (23)

EAST ARLINGTON—WALK TO T

2 lesbians plus cat seek lesbian 25+ to share our home. Good communication, sense of humor, open to racial diversity. No smoke, drugs, minimum alcohol. Beautiful, spacious apartment \$330+, 643-2426.

L or BiF wanted to share gorgeous sunny apt. in JP near Pond. Pets OK, cigs/drugs/alcohol not. \$425 includes study with private entrance. \$375 w/o study. 522-0049 (24)

LOVELY CONVENIENT SPLIT RANCH

3LF and 2 cats (no more please) seek fourth. Suburb, 5 min. to Tufts, 10 to Davis Square & Cambridge, near Rt. 93. Lovely 2 1/2 bath home, huge yard, gardens, patio, all amenities, fireplace, storage, parking, separate phone line. Non smoker, 30+ desired. \$300+, security. Available immediately, 721-2326 (23)

SOBER ROOMMATE WANTED 12/1

GM 28 and friendly housecat seek L or GM to share spacious apt. on Cambridge/Belmont line. Near bus. 7 min. ride to Harvard Sq. No alcohol/drugs/ "trick traffic." I am smoker (cigs. OK). 12-steppers esp. welcome. Call Michael 484-1389 leave msg. \$325 plus 1/2 utils. (17)

ALLSTON

4 Queer Ls seeking 2 more to share sober, semi-coop, no hassle household. Near T and bus. \$230 and \$254/mnth + util. 254-0448 (16)

2ND & 3RD FLOOR IN E. ARLINGTON

2LFs seek 3rd for spacious, sunny 3BDR. Yard, porches, laundry, off-street parking, own phone line. No smk/pets \$400 + util. Call 648-0970 or 648-1724. (18)

HARVARD SQUARE AREA

LF seeks 25+ LF, B1 or SF to share 2 bedroom apt. 5 min from Harvard square. W/D and fireplace. No smoking. \$337.50 utilities included. Call 864-6609. (20)

GREAT HOME

2 LFs and dog seek L to share friendly, comfortable house with yard in Somerville. 5 min. walk to Davis Sq and T. No smoke, drugs, min. alcohol. \$323 +, 776-6612 (18)

FEMINIST VEG. COOP! CAMBRIDGE/SOMERVILLE LINE!

4 women and 2 cats seek 1F for large sunny coop, 2 fls, garden, fun! No smoke/drugs. \$235+ util. avail. 1/1 666-9889 (23)

PONDSIDE J.P.

3 LFs seek 4th for big beautiful apt. Mature, friendly, independent house; porches, w/d, parking. No smokers, no pets. \$365+. Avail. now or Jan. 1. 522-9760. (23)

J.P. PONDSIDE

LF seeks 3 LFs 30+ to create new energy in sunny, spacious home. W/D, 2 bathrooms, 2 rooms of your own, safe neighborhood. Drug, alcohol, smoke free space. \$350+ Avail. immediately. Leave message 522-4720

A GREAT HOME FOR \$75

MELROSE: Small furnished room w/ skylight in large, updated, fine Victorian home. Central air, washer/dryer, offstreet parking, cable, deck, gardens, and many extras. Enjoy the quiet, security, spaciousness of the suburbs of the suburbs while only 17 minutes to downtown Boston from convenient T stop. Nonsmoking male. \$75 weekly including utilities. 665-6082

WATERTOWN SQUARE

LF acupuncture student seeks same to share cozy apartment on Charles River two blocks from Watertown Square. \$337+ 924-1317 (20)

4 dippy, sullen, confused single WFs in late 20s seek housemate. We support global redistribution of wealth because it would traumatize those with more money than us. Small room, \$260+, large house. Two adorable cats who hate each other. Aliens visit often. Seeking secure, bright, sane nurturing person to balance off household. 629-5375, Davis². Avail 1/1.

MELVILLE PARK

GM, seek 1 more. LR, Dr sunrm, porch, mega yard, BIG bedrm. Near T. \$325+. 825-2722 (14)

PONDSIDE JP

3 LFs seek 4th for independent household. Large, beautiful apt. with 2 rooms of your own plus common space. 2 bathrooms, wash/dryer. Drug, alcohol, smoke free. No more cats. Avail. Jan 1st (or before) \$350+ 524-8040 or 522-4720 (19)

1 BR available in four bedroom apartment. 1 block from Hynes T near Newbury Street. \$300 includes heat/hot water. Sunny with hardwood floors. Kurt/Kent 266-8205 Available 1/92. (24)

APARTMENTS

Trees, view, breezes, sunlight, hardwood, offstreet parking. Quiet neighborhood near T. One bed room apartment \$485 including all utilities Drugfree women and gay house. 436-2583. (23)

CHARMING 2 BEDROOM

Boston, Savin Hill, Hardwood Floors, Euro-Bath lots of storage, yard, nice area, owner occupied steps to JFK T, UMass, X-way, \$650+ util. 288-4213. (23)

SOMERVILLE

West Arlington line. 2 bed. W.W. EIK, driveway near Tufts, bus and redline. \$625/mo. Call 628-3028. (23)

REVERE APT. NEAR BEACH & T

Sunny 1 bedrm, quiet bldg, resident supt. From \$445 including h/w. Laundry and weights in bldg. No pets please. 286-7730 (25)

JAMAICA PLAIN 2 BR

in 2 family house on safe, quiet, dead-end st. Near pond, arb, T, hardwood floors, wainscoting, EIK w/pantry, LR/DR, W/D, lesbian own + occ. Pets neg. Non-smokers, please. \$700+ 522-2251 (27)

Cambridge—great location! 3 bedroom duplex; quaint 150 year old house; 2 fireplaces; small fenced yard; \$900/month, reasonable utilities. Call Grace (603) 869-3978. (26)

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BROOMSTICK

A quarterly national feminist political journal by, for and about women over forty, 3543 18th st. #3, San Francisco, CA 94110. Yearly subscriptions: U.S. \$15, Canada \$20 (U.S. funds). Overseas and Institutions \$25. Sample copy \$5. Free to incarcerated women over forty. A magazine of midlife and long-living women's personal experiences and positive images of ourselves and our struggles; a network of over-forty women who are committed to opposing agism and sexism and to developing our understanding of our lives.

RYAN'S VISION QUARTERLY

Is a new publication for citizens & prisoners with AIDS. We report on treatments, news, activism, statistics etc. in the prison system. \$20 annually to: Ryan's Vision, Suite 6F, 277 Prospect Ave., Haverhill, MA 02601. For a Prisoner (10)

PRISONERS SEEKING FRIENDS

Attractive, looking for an honest friend. Robert Delaney, #116513, Louisiana State Pen. Camp-J-Cuda-1/R/3, Angola LA 70712

Muscular, attractive GM. Interested in meeting Bi or GM through correspondence. Charles Stewart, A-100585-Conf. 5, Cell #5, Holmes C.I., PO Box #190, Bonifay, Fla., 32425

T.V., like older men. In prison for non-violent crime. I want someone to write to who understands me. Harold (Curtis) Smith, #94517, R.M. S.I, 7475 Cockrillbend Rd., Nashville, TN 37243-0471

Young M wishes to correspond with thoughtful caring individuals. Enjoys passionate caressing, fondling, fore-play. Sincere. Don Honeycutt, #94934, P.O. Box 97, McAlester, Okla. 74502

Gay lover, seeking someone that's for real about a friendship. Will answer all who write but must be gay and looking for a man regardless of age or race. James Bothwood, #108936, 1-78-B, 100 Warrior Lane, Bessemer, Ala. 35023-7299

Young educated male, boyish looking, seeks 1 on 1 relationship. I'm friendless because of my gayness. Fredrick Lockett, 156-525, PO Box 45699, Luchsville, OH 45699-0001

Lonely Irish gypsy looking for long lasting friendship/relationship. I write & sing the country blues and play guitar. Marvin R. Rickey, #42783, Potosi Corr. Center, Rt 2, Box 2222, 3A-19, Mineral Point, MO 63660

Young and wild good looking gay, looking for Mr. Right. Love leather, Harleys and rock-n-roll and maybe you. David Bartol, #7986684, O.S.P. 2605 State St. Salem, OR 97310

My hobbies are drawing or art, dancing and a lot of other things. Please do not send anything that may expose me as "G". Jose Rodriguez, #90-A-7112, Fishkill Corr. Facility, Box 1245, Beacon, NY 12508

Bi M, loves to write sex stories that can one day be true. Joseph L. Wilson, #153685, J.C.C.C. Box 900, Jefferson City, MO 65102 CAN write to prisoners—including HIV+ persons.

Gentle Black male would like to meet someone understanding, lovable and sincere. Like the outdoors, fishing and cooking. Rachael Anderson, E79380, 250-2-24L, PO Box 9, Avenal, CA 93204

GWM, loves rock-n-roll/metal. Enjoy pumping iron, lots of sex and good conversation. Billy Souza, C-15595/A3101, Box 29, Represa, CA 95671

King, 24, looking for a queen for correspondence and possible relationship soon. Eddie Barnes, #95382, E.K.C.C. Box 635, West Liberty, KY 41472

Energetic, loving, 25 year young gay male. 9 1/2 inches of Italian Stallion. Muscular and handsome. No Prisoners. Rich Rizzuti, #7740000, 2605 State St. Salem, OR 97310

GBM, Actor, dancer and professional model seeks mature, intelligent man for LTR. Will be getting out in 17 short months. Please write me. This could be the start of something great! Anthony Watkins, PO Box 600-62798, Canon City, CO 81215

LESBIAN CONTRADICTION

A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50 sub. \$6 more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (18.35)

VOLUNTEERS

CAN YOU SPARE SOME TIME?

The GCN Prisoner Project needs volunteers for fabulous adventures in xeroxing, metering, and other exciting opportunities. Call Rebecca at 426-4469 for details.

OUTWRITE '92 IN BOSTON

OutWrite '92 Planning Committee seeks eager beavers and diligent domo homos to serve on conference working groups. OutWrite '92, the national lesbian and gay writer's conference, will be here March 20-22, 1992 in Boston and will be co-sponsored by *OutLook* and *Gay Community News*. Call Sue at 695-0511.

WOMEN SEEKING FRIENDS

Black feminine aggressive female seeking dominant black or white female for sincere relationship. Eva Adams, #1902, PO Box 100, K.C.I.W. PeWee Valley, KY 40056

I love to read D. Koontz. I'm a Sci-Fi nut. Love the West Coast, Pina Colodas, horses and sailing. If interested in being my pen pal write Sheri Blackburn, 07832 002, ECU/3301 Leestown Rd., Lexington, KY 40511

I'm a black dyke in prison, interested in a gay fem female. I am not allowed to write other prisoners. Interested in a nice looking, caring and sincere fem who would come have visits with me. Please send your photo. Frances Haskins, #004756, PO Box 180, Muncy, PA 17756



Looking for gays to correspond with for the remainder of my time and possible relationship. Write me at: James Stoetznier #92137, Camp C Jaguar, 3L-11, La. State Prison, Angola, LA 70712

I have not told anyone I'm gay, and needless to say, I'm swimming in a sea of angry and hostile heteros. Although I've always been comfortable with my sexuality, federal prisons are certainly not the place to admit it. Please write. Michael Hurby #25385-048, FCI El Reno, PO Box 1500, El Reno, OK 73036

33 male with two years left till freedom wishes to correspond with intelligent mature gay men. Would like to foster some contacts with sincere like-minded men. Sorry, can't write prisoners. Mark H. Winnette, #332994, Box 16, Lovelady, TX 75851

GBM, young and bubbling over with enthusiasm to start a fresh new life with someone special. If you're a teddy bear kind of guy who wants to be pampered but not smothered, write to Elbert Paris #76546, Box 128, 6-D-12, KSP, Eddyville, KY, 40258-0128

21 y.o., very pretty, soon to be released. No head games. Please write soon. Larry Thebeau, R#148-721, PO Box 115699, Locasville, OH 45699-0001

GM, looking for a friend, maybe something more. Very lonely! Enjoy movies, music, hoping for somebody special! Mark Skinner, #93761, KY State Pent. PO Box 128, Eddyville, KY 42038-0128

Not fem, not butch, just me. Mellow. I enjoy writing letters, poker and talking. Just looking for a friend. Anthony Tumlinson, #542084, PO Box 4500 Tennessee Colony, TX 75886

I was imprisoned due to double standards and homophobia. I'm interested in gay rights, computers, many kinds of music from heavy metal to classical, old blues and the sounds of the big band era. Michael J. Roy, Kinross Corr. Facility, Kincheloe, Mich. 49788

I'm a truck driver by trade and enjoy traveling. I love stimulating conversations, and judge people on their personality instead of appearance. John Seilinga, #892570 1 0-4, PO Box 30, Rendleton, Ind. 46064

I'm lonely here and would like to hook up with other gay men (26-35) to write to. Preferably someone here in Calif. Jason L. Smith E-31089, FSP P.O. Box 29, C-72229, Represa, CA 95671.

Calendar

Coming! January 18, Saturday ♦ Sara Cytron. One night only. New York Lesbian Comic performs at Nightstage. Also appearing: Storyteller Denise McDuffy-Bentley. Indigo, 823 Main St. Cambridge. \$7.50. For more info 497-7200. Tickets available at the Nightstage box office and Ticketmaster, 931-2000.

20 FRIDAY

Boston ♦ A Winter Solstice Celebration. For the whole family, you are invited to share a song, poem, remembrance. Community Church Center, 565 Boylston St. 7:30pm. For more info 266-6710.

21 SATURDAY

Boston ♦ Women's Coffeehouse, special appearance by award-winning singer/songwriter Wes. The Center, 338 Newbury St. 8pm. \$10 suggested donation. For more info 247-2927.

Jamalca Plain ♦ Doshie Powers, Jeannette Muzlmo Duo and Nurudallina Pili Abena in concert. Crones' Harvest, 761 Centre St. 8pm. For more info 983-9530.

22 SUNDAY

Natick ♦ MetroWest Gala. Potluck. 6:30pm. For more info and location (508) 653-2509.

28 SATURDAY

Cambridge ♦ The folk-country trio, Desert Hearts at Indigo's Nightstage, 823 Main St. 8pm. \$8.50. For more info 931-2000.

Lowell ♦ Women's Dance. VFW Post 662, 190 Plain St. Refreshments. No tickets at door, send \$10 check to payable to: Shared Times, P.O. Box 8822, Lowell, MA. 7:30pm. For more info (508) 441-9081.

31 TUESDAY

W. Lebanon, NH ♦ New Year's Celebration. Hors d'oeuvres, champagne, music, dance. Sheraton North County Inn's Grand Ballroom. Formal attire suggested, but not required. \$10, \$15, \$20, \$70 if you wish to reserve a room for the night. 8pm-2am.

Malden ♦ New Year's Eve Party. Sponsored by 40+ Social Group for women. For more info 599-4472 or 891-3711.

Boston ♦ First Night Warm-Up. Serving hot chocolate, coffee, tea to those enjoying First Night. The Center, 338 Newbury St. noon-8pm. Free. For more info 247-2927.

Cambridge ♦ New Year's Eve Dance. Sponsored by Amethyst Women. Old Cambridge Baptist Church, 1151 Mass. Ave. Drug, alcohol, smoke-free. 9pm-1am. \$7.

JAN. 4 SATURDAY

Cambridge ♦ "Come Out and Bring In the New Year." Sponsored by Biversity, 11 Garden St., Harvard Sq. Smoke-free, alcohol-free. \$8, \$10. 9pm-1am. For more info 247-6683.

5 SUNDAY

Brookline ♦ Put Your Best Foot Forward Swing. Ballroom, 2-step, and tap dance lessons. All levels. For more info 522-1444.

Hull ♦ NOW of the South Shore. Monthly meeting, all welcome. Hingham Public Library. 2-4pm.

Dorchester ♦ Dorchester Gala. Monthly Potluck dinner. All welcome. For more info 825-3737.

6 MONDAY

Boston ♦ Auditions for Boston Gay Men's Chorus. Audition consists of singing a familiar song, sightreading, musical questionnaire and interview. Arlington St. Church, 351 Boylston St. 6-10pm. For more info 247-BGMC.

7 TUESDAY

Boston ♦ Tefillat Refuat Hanefesh. "Service of the Healing of the Soul," for Jewish Patients, their families and healthcare providers. 6pm. For more info 566-3960.

Boston ♦ Reproductive rights Task Force. Help plan for 1/22 rally celebrating the 19th anniversary of Roe v. Wade. For more info 782-1056.

8 WEDNESDAY

Boston ♦ NOW's Open House. For prospective members and activists, get involved. For more info 782-1056.

9 THURSDAY

Boston ♦ Greater Boston Business Council Networking Party. 5:30-7:30pm. Alley Cat, 1 Boylston Place. \$4 non members, \$2 GBBC members. For info 236-GBBC.

Boston ♦ Young Feminist Committee. Work on issues affecting young women, such as parental interference laws and acquaintance rape. For more info 782-1056.

Cambridge ♦ Poetry Reading by Joy Harjo, member of the Creek Tribe. Sponsored by MIT Council for the Arts. Bartos Theatre, Weisner Bldg., 20 Ames St. 7:30pm. Free. For more info 253-6773.

10 FRIDAY

Philadelphia, PA ♦ Workshop on Non-violent Action for the '90s. Trainers: George Lakey and Barbara Smith. For more info (215) 729-7458.

12 SUNDAY

Albany, NY ♦ Jewish Feminist Gathering. Planning meeting. Albany Public Library, Washington Ave. 1pm. For more info (518) 355-9921.

14 TUESDAY

Boston ♦ "Racial and Ethnic Diversity." NOW meeting to discuss and implement approaches to maintaining diversity in NOW's membership. For more info 782-1056.

SATURDAYS

Cambridge ♦ Swingtime. Monthly lesbian, gay, bi swing dance with authentic big band sound. First Sat. of month. Old Cambridge Baptist Church, 1151 Mass. Ave. 8:15-9pm. \$6 includes refreshments. For more info 629-2219.

Boston ♦ BLOW (Boston's Leathermen On Wheels). New social club for gay motorcyclists now forming. For more info and location 783-9296.

Boston ♦ Frontrunners. Meet at Metropolitan Health Club for 2 to 5-mi. run along Charles. Lockers and showers \$1.00. 10am. Also: Tues. 11:45pm. at MHC; Wed. 6:45 pm. at Hatch Shell; Sun. 3:00pm. at Jamalca Pond Boathouse. Info: Sara 524-4025.

Boston ♦ "Two-Steppin' for AIDS." Texas Two-stepping and line dancing for the HIV positive community and their friends. At the Boston Living Center, YWCA, 140 Clarendon St., 7th fl. Third Saturdays, 7:00-12:00pm. Donations go to direct services for people with AIDS. Info: 236-1012.

Cambridge ♦ Single Mothers' Support Group. Free drop-in group with child care, alternate Saturdays. Women's Center, 46 Pleasant St. 11am-12:30 pm. 354-8807.

Boston ♦ Pink Flamingos. TV/TS of New England. 4 to 6 pm. 338 Newbury St., 2nd flr. 247-2927.

Boston TV ♦ PrideTime—Boston G/L TV, with Cynthia Pape. 7:30 p.m. Boston Neighborhood Network, channels A3 and A8. Also on Cambridge Cable Channel 19, 7 pm. Tuesdays, and on other systems; check listings.

Jamalca Plain ♦ Women's Coffeehouse. Musical entertainment, usually. 8 pm. Crone's Harvest, 761 Centre St. \$5 suggested donation. 983-9530.

Cambridge ♦ A multicultural story hour for children aged 3-8. Sponsored by FCHC and Lesbian Mothers Group. Third Sat. of every month. Info: 267-0900 ext 292.

SUNDAYS

Woburn ♦ Chiltern Tennis Assoc. Meets each Sun. for singles and doubles. For more info (508) 670-0988.

Boston ♦ Boston Alliance of G/L Youth (BAGLY) Drop-In Center. St. John the Evangelist Church, 35 Bowdoin. (800) 42BAGLY.

Boston ♦ Work Issues Support Group. 2 to 4 pm G/L Comm. Ctr., 338 Newbury St.

Boston ♦ Boston Strikers Soccer Club. Weekly novice and club scrimmages. All levels. 3 pm. Info: Erik 423-0929 or Jeff 876-7612.

Cambridge ♦ Lesbian Sports. Magazine Field, Memorial Dr. Spons. by DOB. Softball 4 to 6 pm; volleyball 6 pm 'till dark. \$1. Info: Steph 625-9551.

Boston ♦ Dignity Mass. Liturgy followed by a social hour. St. John the Evangelist Church, 35 Bowdoin St. 5:30 p.m. 536-6518.

Boston ♦ Western Orthodox Church Mass. Arlington St. Church, 351 Boylston St. 227-5794.

Provincetown ♦ Christian Healing Service. 5:30 pm. 96 Bradford St. (P'Town AIDS Support Grp.) Potluck dinner to follow. (508) 487-3866.

Boston ♦ Metropolitan Community Church Worship/Fellowship. 131 Cambridge St. (near Gov't Ctr.). 7 pm. Info: Rev. Tanis 437-0420.

Boston ♦ Narcotics Anonymous. L/GM. The Center, 338 Newbury St. 8 pm. 247-2927.

Boston ♦ The Gay Dating Show, WUNR 1600AM. 10:30pm-2:30 am.

Boston ♦ Different Strokes Swim Team. Coached work-outs for swimmers of all abilities. 10:15. Info: 767-0449 or 282-3110.

MONDAYS

Manchester, NH ♦ ACT UP/NH. Meets Mondays. Manchester Public Library, 405 Pine St. 7pm. For more info (603) 647-4224.

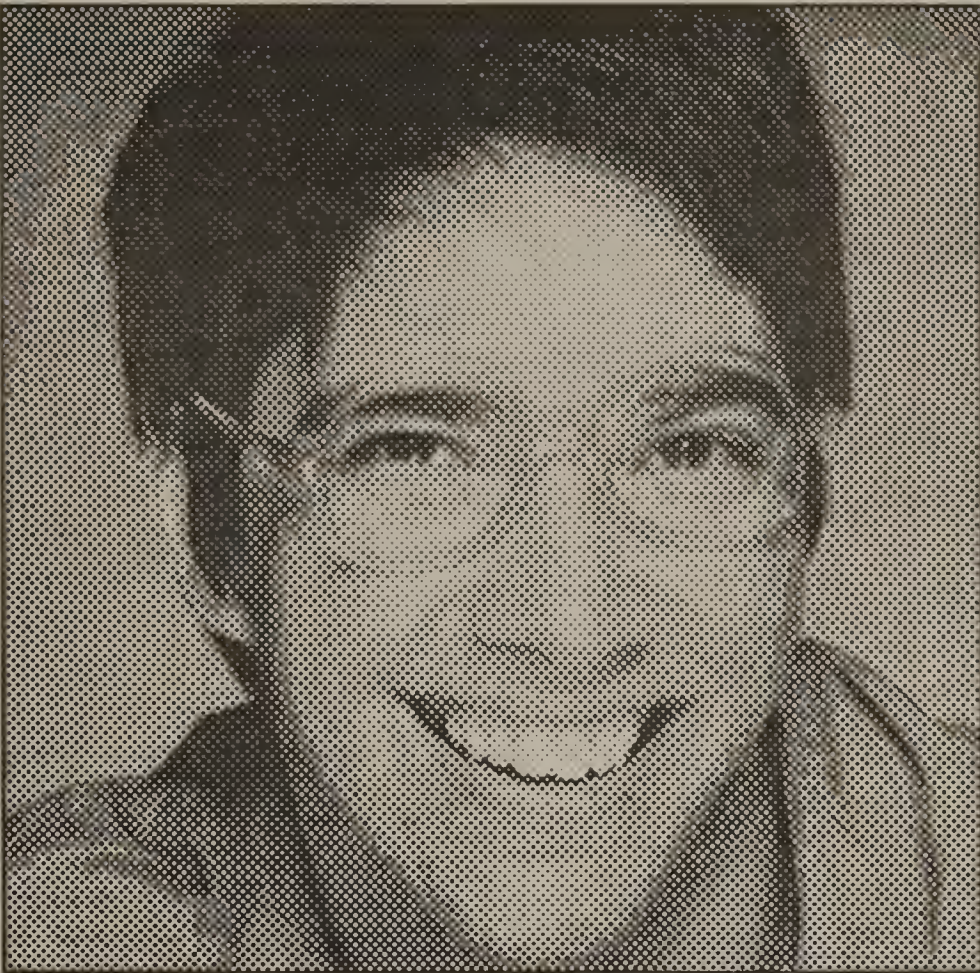
Boston ♦ New Support Group for Recovering Women with HIV/AIDS. Sponsored by Women, Inc. Call Magda or Christine for a screening interview 442-6166.

Boston ♦ Positive Directions. Peer-led support group for HIV+ people. Boston Living Center, 140 Clarendon. 12:25 p.m. 262-3456.

Boston ♦ Chiltern Downhill Skiing Lessons. Monday nights at Nashoba Valley ski area. Info: Jim 843-3966.

Boston ♦ Monday Night Dinners for PWA's and Friends: about 100 people meeting every Monday at AAC for dinner. No reservations required. 6 p.m. AAC, 131 Clarendon St. 437-6200.

Dorchester ♦ Alcoholics Anonymous. First Parish Church, Mtg. Hs. Hill. Beginners 6:30, hardhats 8 p.m.



Boston ♦ Queer Nation meets 1st and 3rd Mondays at new location: Local 26, 58 Berkeley, 3rd Floor. 7:00 pm.

Worcester ♦ AIDS Project Worcester. A support group for family, friends, concerned others dealing with HIV. 305 Shrewsbury St. 7-8:30 pm. (508) 755-3773.

Cambridge ♦ Lesbian Rap Group. The Women's Center, 46 Pleasant St. 8-10 pm. 354-8807.

Cable TV ♦ "Between Takes." Often a g/l slant on events. Boston A3 Mondays 9:30 pm. Cambridge CCTV Thursdays 8:30 pm. Rhode Island Interconnect A Fridays 8:30 pm. Other areas: check listings.

TUESDAYS

Bozston ♦ Tefillat Refuat Hanefesh. "Service of the Healing of the Soul," for Jewish Patients, their families and healthcare providers. First Tues. of month. 6pm. For more info 566-3960.

Boston ♦ Gay Fathers of Greater Boston. Meetings held 1st and 3rd Tues. of month. Lindemann Center, 25 Stanford St. \$2 donation. 8-10pm. For info 742-7897.

Boston ♦ Boston Coalition for Black Lesbians and Gays. 2nd Tues. of month. Harriet Tubman House, 566 Columbus Ave. For more info 424-6989.

Jamalca Plain ♦ Batacoda Belles rehearsal. Open to women of color. Multicultural Arts Center, Centre St. 7-9pm. For more info 864-5067.

Providence, RI ♦ ACT UP/Rhode Island. Call for meeting place (401) 461-4191.

Gloucester ♦ Healing Circle / Positively Clean and Sober. Healing circle 6:30 to 8 p.m., open to anyone facing chronic or life-threatening illness. Pos. C&S 8 to 9 p.m., for people living with HIV and dealing with subst. abuse issues. N. Shore AIDS Project, 19 Pleasant St. (508) 283-0101.

Boston ♦ ACT UP/Boston. The Living Center, YWCA, 140 Clarendon St. 7 p.m. 49-ACTUP.

Cambridge ♦ Bisexual Women's Rap. The Women's Center, 46 Pleasant St. 7-8:30. 354-8807.

Cambridge ♦ Eating Awareness and Body Image Group. The Women's Center, 46 Pleasant St. 7-9pm. 354-8807.

Medford Radio ♦ Dyke on the Mike with the Nolsy Nelly Show — queer radio. WMFO 91.5FM. 10am-12pm. Tufts U. radio. For info 381-3800.

Medford ♦ "We the People"—with feminist Shella Parks. WMFO 91.5FM. 7-9a.m. Tufts U. radio.

Worcester ♦ Support Group for HIV+ G/B Men and Their Significant Others. Closed meeting. AIDS Project Worcester, 305 Shrewsbury St. 7-8:30 p.m. (508) 755-3773.

Boston ♦ L/G Freedom Trail Band Rehearsals. No audition necessary. Mass College of Art, Longwood and Brookline Ave. 7:15 p.m. 266-0628.

Amherst ♦ P-FLAG, Pioneer Valley Monthly meetings held 2nd Tues. of month. Grace Episcopal Church, Parish Hall. 6:30 pm. For info (413) 532-4883.

WEDNESDAYS

Boston ♦ Women In the Building Trades will be offering free introductory workshops. 6:00-8:00pm from 10/30-12/4. At 555 Amory St. Call 524-3010 to pre-register or for info.

Cambridge ♦ Job search support group. Cambridge Women's Center. 6:30-8:30 pm. Info: 354-8807.

Boston ♦ Sales Networks Program for G/L Business Owners and Supporters of the Community. 7:30 to 9:30 a.m. The Center, 338 Newbury St., 2nd flr. Registration required: Marc Spencer 262-2400.

Hyde Park ♦ Women's Pick-Up Hockey. MDC Hyde Park Rink (near Dedham). 8 to 9 a.m. Info: Janice 326-1600 x350.

Boston ♦ Boston Alliance of G/L Youth (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 8 pm.; women and men meet separately 6:45 to 7:30; general meeting 7:30 pm. (800) 42-BAGLY.

Cambridge ♦ Lesbian Al-Anon. Wheelchair accessible. Women's Center, 46 Pleasant St. 6:30 to 8 p.m. 354-8807.

Springfield ♦ Names Project Meeting. New chapter with weekly quilting meetings. All welcome. Frontier, 19 Pearl St. 7 to 10 p.m. (413) 788-7459

Worcester ♦ Supporters of Worcester Area G/L Youth (SWAGLY). Social support grp. for youths 22 and under. 7 to 9 p.m. United Congregational Church, 6 Institute Road. 7 to 9 p.m. (508) 755-0005.

Boston ♦ "Say It Sister"—feminist, gay-positive radio. WMBR 88.1 FM. 7pm.

Boston ♦ Bisexual Adult Children of Alcoholics. Mass. General Hospital. 7:30 p.m. Info: Marge 259-1559.

Bridgewater ♦ S. Shore G/L Alliance. 7:30 to 9 p.m.

Bridgewater Ctr. Primarily a social group of age 25+, but all welcome. Info: Glen 293-5183 or Dave 294-0367.

Worcester ♦ Support Group for HIV+ who are in Substance Abuse Recovery. Closed meeting. AIDS Project Worcester, 305 Shrewsbury St. 7:30 to 9 p.m. (508) 755-3773.

Amherst ♦ Queer Nation meets 6:00-7:00pm at Bangs Community Center, 70 Boltwood Walk. Info: P.O. Box 202, Hadley, MA 01035 or (413) 584-4213.

THURSDAYS

Boston ♦ The Boston Monthly HIV Medical Update. 2nd Thursday of each month at 7:30pm. John Hancock Conference Center, 40 Trinity Place (near Copley Green and Back Bay/South End Orange T stations). Info: 262-3456.

Somerville ♦ The Thursday Night Dinner Program offers meals to PWA's HIV+ and friends at the Methodist Church. One block from Davis Square Red Line Station. Info: 666-4130.

Boston ♦ Boston Area Rape Crisis Center drop-in group for women who have been raped. 492-RAPE.

Boston ♦ Names Project Quilting Bee — for the AIDS Memorial Quilt. Sewing supplies and support provided. Boston Living Ctr., 140 Clarendon St. 7th flr. 7 to 9 p.m. Info 451-9003.

Portsmouth, NH ♦ Out and About. A lesbian social and support group. Info: Keryn (603) 749-5852.

Provincetown ♦ Positive PWA Coalition Weekly Rap Session. 7:30. 155 Bradford St. Peer led. (508) 487-3998.

Boston ♦ The Group. Discussion and social hour. The Center, 338 Newbury St. 734-2076.

Boston ♦ U/G Ice Hockey Practices and Intersquad Scrimmages. All levels. 9 p.m. Grt. Bos. rink. Info: John 350-6063, Al 522-1408.

Cambridge ♦ GAMIT Study Break. (GAMIT = Gays at MIT.) GAMIT lounge, 142 Memorial Dr.

Boston ♦ Coalition for Lesbian and Gay Civil Rights general meeting. Third Thurs. of every month. 6:30-8 pm. The Center, Room 206, 338 Newbury St. For info 266-2956.

Boston ♦ Lesbian and Gay Caucus of the National Writer's Union. The Center. 6-8pm. 338 Newbury St. For info 442-4693, 344-8096.

FRIDAYS

Watertown ♦ GLOW: G/L of Watertown. 395-4664.

Boston ♦ GCN Friday Night Stuffing Party. Come stuff the paper, eat pizza, and make new friends. GCN, 62 Berkeley St. 5 p.m. 426-4469.

Provincetown ♦ Safe Sex Brigade and Anti-L/G/B Violence Campaign. Volunteers meet on steps of P'Town Post Office Friday and Sunday nights at 11:30 p.m. through Labor Day. Info: ACT UP (508) 487-2063.

Danbury, CT ♦ Danbury Area Gay Men's Support Group. 312 Main St. 7:30-9pm. For more info (203) 744-0104.

Boston ♦ Friday Night at the Movies. The Center. 7pm. \$2 suggested donation, 338 Newbury St. For info 247-2927.

ONGOING

Boston ♦ "50 Photos: A Phase I, Randomized Trial." Exhibition in conjunction with "Day Without Art". Ready to use cameras will be distributed to 50 HIV positive individuals to take photos about their lives. Photographic Resource Center, B.U., 602 Comm. Ave. For more info 353-0700.

Somerville ♦ Pride Time TV. National and local news show, part of Gay Cable Network. Airs in Boston Sat. 7:30pm channel A3; Airs in Cambridge Mon. & Thurs., 7pm channel 19. Airs in Somerville Thurs. 9pm channel 3.

Calendar Guidelines

Calendar listings must be received by the Monday before the week of the event. Photos encouraged! (GCN's FAX 617-426-2723) Please specify if event is or is not wheelchair accessible and/or sign language interpreted.

Calendar listings will not under any circumstances be taken over the phone.

Please use our format for listings, including time, date, place, and a contact person. All listings must be typed. Please note that listings are printed only as space allows; we regret that we cannot print every submission.

Phone numbers listed are in the 617 area code, and cities are in Massachusetts, unless otherwise noted.

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First Annual New Year's Eve Black Tie Gayla
Tuesday, December 31, 1991
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9:00 p.m. 'til closing
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by Boston's Hottest D.J.

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Tickets may be purchased at
Crones Harvest, Centre Street, J.P. and
GLAD Day Bookstore, Boylston Street, Boston
or by calling 876-2481

*Happy
New Year*



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New Year's Eve
Romance and Candlelight Downstairs...
Wild Dancing Upstairs! • Only \$7 Cover
**Come Celebrate the New Year In Style
with the Indigo Staff.**

LIP/SYNCH next Thursday with \$ 100 cash
prize to best performer.

INDIGO Food Drive continues... Please keep bringing
in your "Canned Goods" for the December Holidays.

Desert Hearts • Sat. December 28th • 8pm

No Cover on Thursdays
No Cover 'til 10:30 on Fridays & Saturdays

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